

THE
SINNERS
ACQUITTANCE.

A Checke to Curiositie.

The safest Service.

Deliuered in three Sermons
at the Court.

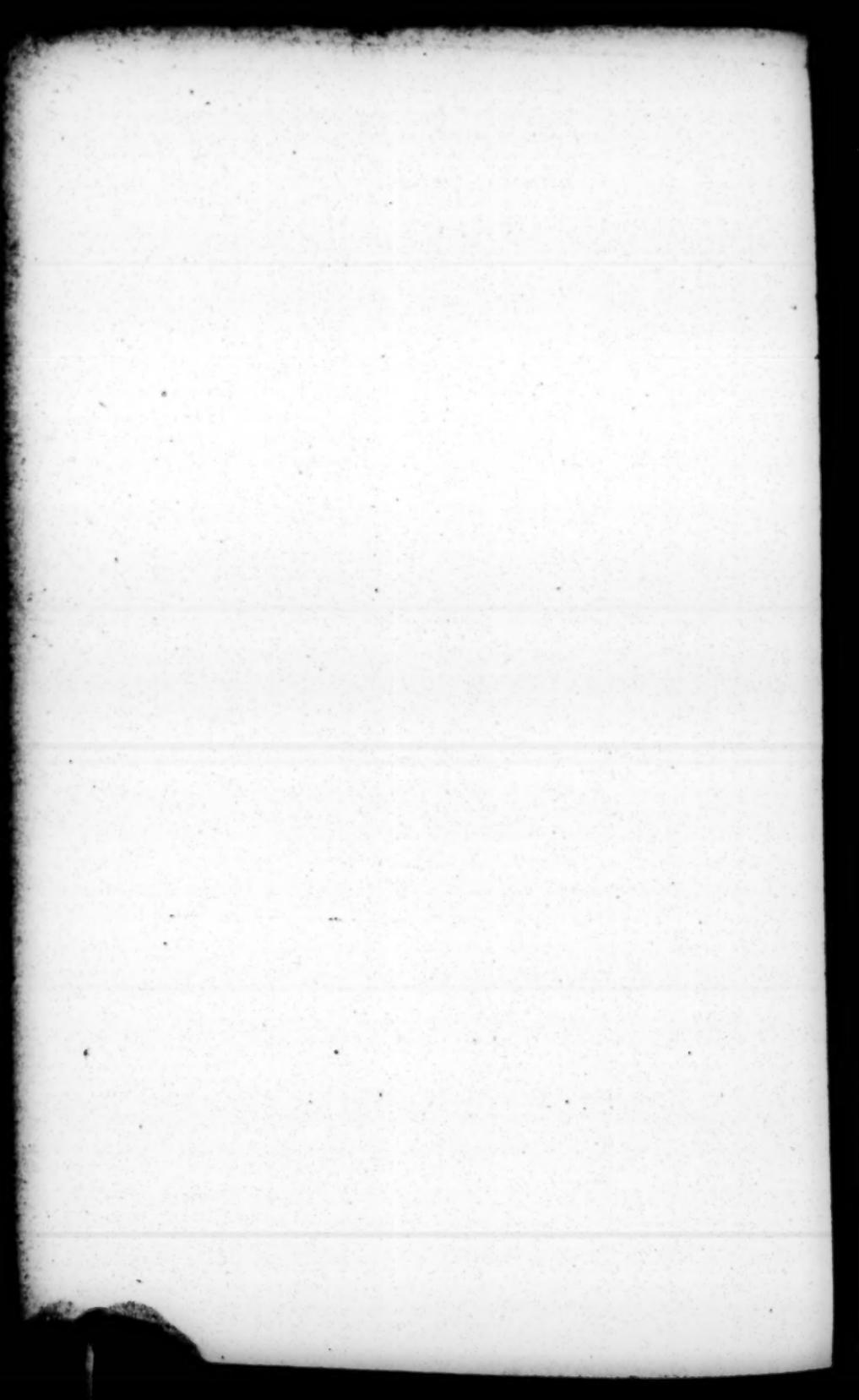
BY

JOHN DENISON Doctor of Divi-
nity, and one of his Maiesties
Chaplaines then in
Attendance.

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Pot at the signe of the *Flowre-de-Luce*,
in Paules Church-yard.

1624.





THE SINNERS ACQUITTANCE.

A Sermon preached be-
fore the King at G R E E-
W I C H, May. 4. 1623.

ISA I. 53. 4.

*Surely he hath borne our infirmities,
and carried our sorowes.*



E reade in the first of
Samuel, and the ninth,
that the Prophets, in
ancient time, were cal-
led *Seers*, because that
from that watch-tower of diuine
speculation they saw that which
B others

1 Sam. 9.9.

Hieron. ad
Paulin.

I Sam. 9.2.

John 8.56.

Hieron. quo
supra.

others saw not ; or, as Saint Hierom
saith, *Eum quem ceteri non videbant,*
Him whom others saw not.

Amongst the Prophets some were
more eminent and excellent then o-
thers, and amongst them all, none
comparable to the Prophet *Isaiah*,
who was amongst the Prophets,
like *Saul* amongst the Israelites,
higher then the rest by the shoul-
ders vpward.

It is said of *Abraham*, that he saw
our Sauiuours dayes, and so did *Isai-
ah*, who, albeit he liued aboue sixe
hundred yeares before Christ was
borne, doth set forth his birth, life,
and death so liuely, as though hee
had seene all things acted, and ac-
complished before his eyes. Inso-
much, that S. Hierom saith, *Non tam
Propheta dicendus sit, quam Evangelista,*
*He may rather be called an Evangelist,
then a Prophet*, and may seeme
rather to haue written a History,
then a Prophesie, whereof, this
which

which I haue read may be called an Abstract, & it is indeed an Epitome of the Gospell.

It may be fitly diuided into a Preface, and a propheticall History.

The Preface is briefe, in this one word, *Surely*.

The History is not long, it containes but ffeue words in the Hebrew, and not many you see in the English ; *Hee hath borne our infirmities, and carried our sorrowes.*

The Preface is briefe, but materiall, it giues assurance of the truth of the History, which one fitly compares to the eyes of a man : For, as the eyes of a man put out, leauing the body a meere truncke : so, the truth remoued from an History, leaues it a vaine discourse.

The History is not long, but full ; it containes matter admirable, lamentable, comfortable. Admirable, in respect of him who is the glory of the History, euen *the Lord*

Generall division.

Polybius.

of glory. Lamentable, in regard of what he sustaineſt, that is, infirmities, sorrowes. Comfortable, in respect of them for whom hee bare them; they were our infirmities, our sorrowes.

Chrys. in Gen.
hom. 3.

I may ſay of this Scripture in S. Chrysostomes words; *Etsi verba ſint pauca, magnus tamen theſaurus in illis eſt reconditus;* Though the words be few, yet they containe a great deale of rich treasure. This ſentence is like Jacobs Ladder, wee cannot ſpare one round of it. It is a golden ſentence, and the leaſt parcell thereof is more worth then all the gold of Ophir. Wee will therefore diligently ſearch the mindc.

The Preface.

And first to beginne with the Preface. The word **שׁוֹרֵךְ** Surely, may be either *Vox diſtinguentis*, or

or *asseuerantis*, either a word of distinction, or asseueration. A word of distinction, and so the vulgar Translater may seeme to haue taken it; for he renders it, *verè tulit*, *Hee hath truly borne our infirmities*. The Priests, in the time of the Law were said to *beare the sinnes of the people*, *Leuit. 10. 17.* But they bare them typically, he truly; hec bare them, not in figure, but in fact, not in type, but in truth. Againe, hee bare them not *imaginariè*, imaginarily, and in outward appearance onely, as the absurd *Manichees* and *Marcion* held; but as he was a man, *quæstus auctus* in nature and truth (as *Damascen* saith) so did he beare our infirmities, and carry our sorrowes *verè*, *sicut verus homo*, truly, as being truly a man, as *Aquinas* interprets the word. It was not with our Sauiour; as with the three Children in the third of *Daniel*, who came forth of the fiery furnace, *not hauing their*

Tertul. aduers.
Marc. 4. 8.
August. de ha-
ref. ad quod-
vul. her. 46.

Aquinas in lec.

Dan. 3. 17.

Plutarch. in
vita Coriol.

Ioh. 21.27.

Cen. 28.16.

haire sindged, nor their garmets chan-
ged: But rather, as *Coriolanus* multas
ostenderet cicatrices, could shew ma-
ny Cicatrices of the wounds recea-
ued in the warres. So our blessed
Sauiour could give the like demon-
stratiue satisfaction, to the most in-
credulous *Thomas*. Let them there-
fore, who talke of an imaginarie
Passion, expect an imaginarie Salua-
tion; We know that our Sauiour
bare our infirmities truly.

Againe, the word may be *vox as-
fuerantis*, a vehement asseueration.
And that, both to stop the mouth of
a stubborne Iew, and to strengthen
the Faith of an humble Christian.
So is the word vsed, *Gen. 28.* where
Jacob beholding in a vision the Lad-
der, whose foot stood vpon Earth,
and the top reached to Heauen, the
Angels ascending, and descending,
said comfortably, and confidently,
Surely God is in this place. And so,
the Prophet *Isaiah*, beholding by
the

the eye of Prophecie Christ Iesus in his deiected estate ; said no lesse comfortably and confidently, *Surely he hath borne our infirmities, and carried our sorrowes.* Yea he so speakes of it, as though Christ had done it, when the Prophet spake it ; which was so indeed by way of mysterie : For *Christ is the Lambe of God, slaine from the beginning of the world.* But it is rather spoken in a propheticall manner, in regard of future certaintie.

Reu. 13.8.

As the Lord was *Oculus prophetarum*, the eye of the Prophets ; so were the Prophets *Os Domini*, the mouth of the Lord : So that whatsoeuer they saw, or said, in their Propheticall Office, must needes be accomplished. We must therefore take heed of *Ehes* incredulitie, which cleaves close to her posterite. When the Lord had said to *Adam*, by way of asseueration (as the Hebrew phrase imports *Morien-*

Luk. 1.70.

Gen. 2.17.

Gen. 3. 3.

do morieris, thou shalt surely dye,
Ene comes in with her addubitation
Ne forte moriamur, lest we dye. The
 Lord will not suffer any word of his
 Prophets to fall to the ground, and
 the truth of this Prophesie experi-
 ence hath manifested, and the blef-
 sed Euangelists, the Lords holy Hi-
 storians, haue recorded for the com-
 fort of the Church to the end of
 the world.

The Historie.

SO much for the Preface ; Now
 to the Historie ; wherein may it
 please you to obserue

1 The Person especially men-
 tioned in the same, in the word *He*,
 that is, Christ.

2 His Action ; *He hath borne*, he
hath carried.

3 The burdens he hath borne
 and carried, they were *infirmities*,
sorrowes.

4 For

4 For whom he bare them : they were *our* infirmitie, *our* sorrowes.

I may say of this Text, as the woman of Samaria spake of *Jacobs* well, The well is deepe, and it hath diuers springs, which must be opened, that we may from thence draw the water of Consolation.

Ioh.4.11.

The pronowne *He*, is often silenced and included in the verbe, but is here expressed, as being verie emphaticall. He, either by way of *Admiration*, or *Exception*. By way of *Admiration*; And it is admirable indeed, if either you consider the dignitie of his Person, or the indignities of his Passion. He that was the Sonne of God, yea *the Sonne of his Loue*, *Colos.* 1. He that was *the Lord of Glorie*, *1 Corinsh.* 2. He to whom the glorious Angels doe homage, *Hebrew.* 1. *Hee bare our infirmitie, and caried our sorrowes*. Well might it haue agreed to his excellent Nature to haue conferred benefits,

The Person especially mentioned.

Colos.2.13.

1.Cor.2.8.

Hebr.1.6.

nifits, but to suffer torments, it was strange, admirable. His Person, and Passion, in discourse of humane reason, are verie incomptible.

Againe, *He* by way of exception, that is, *He* and none but *He*. *He*, who *sic levit by himselfe*, *hath purged our sinnes*. *He*, *Qui sordes omnium solus posset ablucere*, who himselfe alone was able to wash away all our sinnes, saith S. *Austin*. *He* alone entred the lists, and vader-tooke the combate against Satan, as *David* did against *Goliath*, when all the Israelites were meere spectators, and to him belongs the glory of the victory. When *Augustus Caesar* desired two Consuls to bee ioyned with him in Office, the Senate denied it, as holding it a sufficient diminution of his dignitie, that one should be ioyned in the Consulship with him, that was so worthy. And surely it must needs derogate from our Sauiours dignitie, that

Heb. 1.3.

Aug. de temp.
Hom. 108.

Sueton. in vita
Aug. Caesar.

that any one should be his copartner in the worke of our redemption. *He rode the wine presse alone;* and there is no other name giuen under heauen, by which we must be saued. And so I come from the person to his actions.

Isa. 63 3.

Act 4.12.

His Actions.

THE word **אָמַר**, he hath borne, is a word of a large extent: Yet hath it two speciall significations, which fitly agree with these actions of our Saviour.

1. It signifies in *humeros tollere*, to take vp a burden vpon ones shoulders; and so is it vsed in the 12. of *Ezechiel*; Now what this burden is, the Prophet *Dauid* shewes, when he complaines in the 38. *Psalme*, *My sinnes are gone ouer my head, and are as a heauy burden, too heauy for me to beare.* And so the septuagint translate it, *τας αιωνιας ιων φειδας, He carried our sinnes.* This burden

Psal. 38 4.

Thom. Aquin.

1. Pet. 2. 24.

Chrys. in loc.

Psal. 32. 5.

burden of our sinnes did our Sauour beare vpon the crosse, *Vt v as noster* by way of imputation *as our suretie*, and the burden of punishment, due to our sinnes, *formaliter* in his person actually. According to that in the first Epistle of Peter, the second chapter, *Who, his owne selfe, bare our sinnes, in his owne body; on the tree.* Therefore Chrysostom hath obserued, that the Prophet saith not, *Curavit*, but *portavit*, Not, he cured, but caried, Yea tooke them to himselfe: As if a Phisition, forth of his cure, and for the cure of his patient, should take the disease vpon himselfe. So, *tulit in se, vt a nobis tolleret*, he tooke them vpon himselfe, that he might take them from vs.

Againe, the word signifies *ausferre* to take away; And so it is vsed in the 32. Psalme. For whereas our translations haue it, *Thou forgauest the punishment of my sinne*, it is in the Hebrew

Hebrew פָּנָא thou tookest away the punishment of my sinne. And so the word agrees very fitly to our blessed Sauiour: for his *perstulit*, was an *abstulit*, as *Terenlian* interprets it, in his fourth booke against *Marcion*. Christ, when hee bare our sinnes, tooke them away, According to that in the second to the *Colossians*, *He tooke away the hand writing that was against vs, and nailed it on his crosse*. The bond of obedience, which *Adam* had forfeited as *S. Ambrose* saith, Christ discharged by his actiue and passiue obedience, and so cancelled it on the Crosse. Therefore *John Baptist*, pointing at our Sauiour, might very well say, *Behold the Lambe of God, that taketh away the sinnes of the world*.

The word סָבַךְ, *he hath carried*, Albeit in the English it differs not from the other, נָשַׁא *hee hath borne*, yet doth it in the Hebrew: For

Tertull. adv.
Marc. 4.10.

Coloss. 2.
14.

Ambros. de
Sacrament. lib.
5. cap. 4.

Ioh. 1. 19.

Pagim.

Micron. in Esai.
53.

Ioh 10.18.

Rom.8.32.

Gal.2.20.

For the one signifies *Onus ipsum solle*re ; the other, *Onus impositum gestare* ; as a learned linguist distinguisheth them ; that is, *to take vp a burden, & to beare a burden imposed*, and so both words may be well applyed to our Sauiour Christ. For, *tulit*, he tooke vpon him the burden voluntarily ; *Crucem sustinuit voluntate, non necessitate*, His death on the Crosse was voluntary, not of necessitie : according to his words in the tenth of *John*, *No man taketh my life from me, but I lay it downe for my shheepe*. And portauit, he carried the burden imposed, as it is in the sixt verse of this chapter : *The Lord hath laid vpon him the iniquitie of vs all*. Thus, as Saint Paul saith, *God gaue Christ for vs*, *Rom. 8.* And, *Christ also gaue himselfe for vs*, *Gal. 2.* So may it be said, that God laid the burthen vpon Christ, and that Christ also tooke vp the burden. For here mercy and truth

Plat. 85. 10.

Bern. penos.
Hebd. scr. 4.

truth met together : God exacting our debt as a strict creditor, and Christ discharging it as a cheerefull Redeemer. And so saith S. Bernard, *Christus inuista passivam habuit actionem, in morte passionem activam sustinuit.* As Christ had a passive action in his life ; so had he an active passion in his death, it was voluntary.

His Burdens.

Now to the burdens he beare, and carried, they were infirmities and sorrowes.

The Hebrew word **חֲלֹה**, infirmities, signifies any corporall paine or anguisha, proceeding from some part that is smitten or hurt. As in the tenth verse it is said, *The Lord would breake, or bruise him, to make him subiect to infirmities : and in the sixt of Michea, I will make thee sicke with smiting.*

Mich. 6. 13.

Thus

Aquin. par. 3.
que. 15: art. 5.

Tulit corporis
sensus, & ani-
mi affectus.
Leo de passione
serm. 7.
Hier. in Loc.

Thus our Sauiours body was subiect *Læsioni*, & *sensui lesionis*, both to outward violence, and to the sense of it. Though not *respectu prime cause*, yet *propinquæ*, as the Schooleman saith; Not in respect of sin inherent, but in respect of the principles of nature. For he voluntarily tooke such a body as was subiect to hurt, and consequently to paine.

The word **אָבֵל** imports some sensible sorrow, or anguish of the soule. *As his body was subiect to corporall afflictions, so was his soule to sorrowfull affections.* And so S. Hierome distinguisheth these words, *Corpus habuit flagellatum, animum vero doluisse, &c.* As his body was scourged, so his soule was grieued; and this grieve was exceeding great. Euen a sword of sorrow did pierce through his soule, as Simeon spake of the blessed virgin in the second of Saint Luke. Therfore he is called,

Vir

Vir dolorum, A man of sorrowes : which Hebrew phrase, imports extreme sorrow, like that, *vir sanguinum*, a bloody man : and surely his sorrow was exceeding great, as his mournefull speech doth manifest, *My soule is very sorrowfull, euen to the death.* Therefore the ancient fathers haue applyed to him Ierusalem's mournefull complaint, in the first of the Lamentations of Ieremy. *Was there ever sorrow like my sorrow?* Ierusalem's sorrow might be such, in her apprehension, as could not be matched ; but our Sauiours was such, in the truth of comparison, as could not be paralleld. The Evangelists doe expresse this anguish of our Sauiours soule, by diuers presing words ; as *αντίθετο* to be sorrowfull, *απηνεγίσθη* to be grievously troubled : *ενθαυτίσθη* to be sore amazed. His sorrow was an immediate stroke vpon the soule, according to the etymon of the word. It is said

Verse 3. of
this chapter.

2. Sam. 16.8.

Mark. 14.34.

Lam. 1.12.

Math. 26. 38.

Ἐπτάπλεξεν
τὸν τοπόν.

Job 6. 4.

Mar. 14. 34.

in the tenth verse, that God strooke him, and so did the Iewes, they strooke his body in malice towards him, God strooke his soule in mercy towards vs. Job complaines in his sixt chapter. *The terrors of the Lord doe set themselves in array against me.* And so doth our Sauiour in the fourteenth of Marke, πρίν ποτε
εστηκε ἐν τῷ πεντηκοστῷ, *My soule is inuironed with sorrow on euery side.*

Such was the sorrow of our Sauiour, it was an immediate passion of the soule. As his soule did suffer, by way of sympathy, when his body was tormented; so did his body, when his soule was wounded. For when he sweat droppes of blood, no hand of externall violence came neere him, it was the anguish of soule, that cast him into that bloody sweat. And this was necessary: For as S. Augustin faith; *Totus homo periret, & totus saluatore indignit;* As Adam sinned both in body and soule,

soule, so he needed a Sauiour both of body and soule: which that Christ might be, it was necessary that he should suffer both in bodie and soule. And as the soule of ~~Ad~~am sinned by immediate action, so the soule of Christ suffered by an immediate passion. Yea as the soule was the first agent in the transgression; so is it here the first patient in the affliction. For the first act of this Tragedie was in the garden of *Geshsemane*, and there did that anguish seaze vpon his soule, before the speare or nailes, or thornes did touch him.

And whence proceeded this sorrow and anguish, but from the immediate hand of God that strooke him? Otherwise it were strange, that our Sauiour should be brought into this extreamitie. Is it credible, as S. Austin saith, *Vt Paulus servus exultet, Christus Imperator tristis sit*, that Paul the seruant should

C 2 triumph,

*August. in
Psal. 93.*

triumph, & Christ the Lord should bee troubled in sustaining of torments, were it not, that both the hand of God and man was vpon him? Now, how farre this stroke of God, and sorrow of our Sauiour proceeded, it is beyond the apprehension of men, yea, the contemplation of Angels. It grieues my soule to see how some doe extenuate, others doe aggrauate it. It shall be our modesty not to attempt the gaging of it, our happinesse, that we neuer feele it.

For whom Christ bare these burdens.

VVE are in the next place to consider, for whom our Sauiour bare these infirmitie, and sorrowes, and the affix $\tau\zeta$ ours doth appropriate them; they were our infirmitie, our sorrowes; they were ours by way of appropriation, though his by way of imputation.

on. *Peccat Æmylius, Rutilius plectitur*, Wee sinned, and hee was puni-
shed; *We as sheepe went astray, hee as a sheepe was brought to the slaughter.*
Doles, domine, non tua, sed mea vulnera, O blessed Lord, saith S. Am-
brose, they were not thy wounds,
but mine, that caused thy anguish. *He knew no sin*, saith the Apostle, *neither was there guile found in his mouth*,
saith the Prophet. *Eum nullum maculauit delictum*, He was free from the
least blot of sinne, figured in the
Lambe without spot, *Exod. 12. 5.*
And therfore he might boldly make
that challenge to the faces of his
greatest aduersaries, *Which of you can rebuke mee of sinne?* Such was
the innocency of our Sauiour, as
Irenaeus saith, that he had the testi-
monies of all men, of all sorts.

Esay 53. 6,7.

Ambr. de fide
lib. 2. cap 3.
2 Cor. 5. 23.

Esay 53. 9.
Maxim. Taur.
Quadra. ser. 1.

John 8. 46.

Ab omnibus
acepsit testimoni-
num, Iren. l. b.
3. c. 14.
Luke 23. 46.

Mat. 27. 51.

The Heauens were darkned, as
being abashed to behold the Lord
of glory so abased. The earth trem-
bled, as being afraid to beare those

C 3 miscreants.

Mat. 3. 17. &
17. 5.

Luke 1. 35.

Marke 1. 24.

Isay 53. 11.
1 John 2. 2.

Mat. 26. 60.

Acts 3. 14.

miscreants, by whom innocency should indure such iniury. God from heauen proclaimed more then once, *This is my welbeloued Sonne, in whom I am well pleased.* Infinite are the passages where men of all sorts doe publish and applaud his innocency. The Angell *Gabriel* spake thus of him to the blessed Virgin, *That holy thing that shall be borne of thee, shall be called the Sonne of God.* The Deuils thus confessed him, *I know thee who thou art, euен the holy one of God.* His friends, as *Isaiah* the Prophet, and *S. John* the Euangelist doe stile him, the *just*, the *righteous*. His foes indeuoured by all the engines, that wit or malice devise, to fasten some accusation vpon him, but in vaine. His acquaintance did iustifie him : for so *S. Peter*, who was well acquainted with innocency, obiected to the Lewes, *You haue denied the holy one, & the just.* Strangers did acquite him, as *Pilates* wife in

in her monitory message, *Haue nothing to doe with that iust man* : and *Pilute himselfe professed freely*, I *finde no fault in this man.*

Mat. 27. 19.

Luke 23. 4.

Thus our blessed Sauiour had all the testimonies of his innocency, that heauen or earth, God or man, Angels or Diuels, friends or foes, acquaintance or strangers, could yeeld. So that these infirmities and sorrowes were ours ; They were ours, yet his too ; ours, as I said, by way of appropriation, his by way of imputation, and expiation, as it is in the 8. verse of this Chapter, *For the transgression of my people was hee smitten.* *Quoniam peccata non habuit propria, portare dignatus est aliena.* He that had no sinnes of his owne, vouchsafed to beare the sinnes of others, saith *Fulgentius.* It was necessary that our Sauiour Christ should be free from sinne : for had he beene a sinner, he could not haue beene a Sauiour. But now, *He that*

Fulgent. ad
Thrasimund.
tib. 3.

*Infirmitas &
mortalitas re-
cepit: sunt at
supplicium vi
imminderentur
ad precium.*
Leo de Resur.
ser. 2.
1 Pet. 3.18.

*knew no sinne, being made sinne for
vs, we thereby are made the righteous-
nesse of God in him, 2 Cor. 5. 23.* As
our infirmities were his punish-
ment, so are they our payment. *My
righteous seruant, saith the Lord, shall
iustifie many, verſe 11.* and therefore
iustified, because righteous. Accor-
ding to that of S. Peter, *Christ suffe-
red for vs, the iust for the uniſt, that
he might bring vs to God.* That hee
might so bring vs to God, that wee
might in this life be partakers of his
grace, and of eternall glory in the
life to come. Marchants vſe to share
in their paines, their gaines, their
losses ; but behold, Christ hath ta-
ken the paines, ſate downe by the
loſſe, and yeelds vs the gaine, the be-
neſit.

There is yet one little ſpring more
to be opened, which hath not fal-
len into the ſtreame of our translati-
on. *Si aurifusorum pueri, &c.* If
Goldfiners diligently ſeekē and ga-
ther

*Coryf. in Rom.
hom. 3.2.*

ther together the least parcels of gold, I see no reason why we should neglect the least particle in this golden sentence. Here is the affix *am*, *those*, and the accent *Athnāh*, which, as Grammarians say, doth *attollere syllabam*, teaching vs, that in the consideration of our Sauiours sufferings, we should raise vp our meditations to the highest pitch. Hee bare *those* our infirmities; *those*, which were exceeding pressing; *those*, which no tongue is able to expresse; for, *Hic omnis lingua sileat*, Euery tongue must be mute, as *Bernard* saith. *Those*, which all the men, and Angels, in heauen, and earth, were not able to beare; *those*, which his humane nature could never haue sustained, had it not beene supported by his diuine power. *Patitur ut homo, vincit ut Deus*, though he suffer as man, he conquers as being God.

Lift vp the syllable.

Barn. de quad. debit.

Max. Taur.

How

How, when, and where Christ
bare these infirmities
and sorrowes.

Hitherto wee haue opened the
springs; now we will consider
the stremes.

In Histories, the *ubi, quando, quomodo*, are very remarkable circum-
stances. Therefore wee will briefly
obserue how, where, and when our
Sauiour bare our infirmities, and
carried our sorrowes, in three espe-
ciall passages, that is, in his birth,
life, and death. In his incarnation,
his passion, his compassion.

I. In his incarnation, hee was ex-
ceedingly debased. *Hee that was e-
quall to God, made himselfe of no re-
putation, ενικός τιμών, hee emptied
himselfe, as it were, of his excellent
glory, when hee tooke vpon him
our humane condition. Hee in no
sort tooke on him the nature of Angels,*
faith

I. In his In-
carnation.
Phil.2.7.

Heb.2. 16.

saith the Apostle, neither tooke hee the excellent estate of *Adam*. HEE tooke not vpon him the glorious estate of the Angels, for then, where had beene our greatest comfort? He tooke not the excellent state of *Adam*, for then, where had beene his abundant loue? But as *S. Bernard* saith, *Suscipiendo miseriam, ostendit misericordiam*, In taking our miserable condition, he doth manifest his mercy and compassion. *He was made like unto vs in all things, except sinne*, *Heb. 4. 15.* And that indeed is iustly excepted; for, *Assumpit carnem, non iniquitatem*, though hee tooke the similitude of sinnefull flesh, yet hee tooke not the sinne of the flesh. As Physitions, by correcting their ingrediences, doe take away their malignant quality, and make the medicine healthfull: So the Holy Ghost in the conception of Christ, did vtterly take away the aduentitious iniquity, & sanctifie the naturall infirmities,

Bern. in Epiph.
ser. 1.

August. in
Psal. 142.
Rom. 8.3.

infirmities, that no euill might cleave vnto them.

Christ was subiect to infirmities both of body and soule: Not to euerie particular infirmitie, as agues, aches, gouts and the like: For such comming *ex mala temperie, vel in temperantia*, either by distemper, or an ill temperature, he was not subiect to them. He bare the naturall infirmities, not the personall. As *Chrysostome* saith, *Quae communem naturam invaserant*, those that are incident to the common nature of mankinde, those he tooke. He was hungry, for so we reade *Matth. 4. thirstie, John 19. sleepie, Matth. 8. wearie, John 4.* In his soule he was subiect to feare, anger, sorrow and the like; He was abased in his kinred, some of them being sinners, adulterers, gentiles. Whereupon *S. Chrysostome* cries out, *O admirabilem natiuitatem, O admirable natiuitie.*

Math. 26.
Marke 35.

At

At the time of his birth, he had a stable, in stead of a stately Palace; a manger, in stead of a cradle; the company of beasts, in stead of humane and Angelicall attendance: So was he *parvulus aetate, & paupertate*, little both in age and estate. In his infancy he was subiect to that painfull Sacrament of Circumcision, and pursued from place to place by the hand of persecution. His whole life was dedicated to paines and pouertry. The open field was his house, the ground his bed, broyled fish his dyet; his iournies were laborious, his attendants men of meane qualtie. Thus did he beare our infirmities in his Incarnation.

2. Againe, in his tender compas-
sion he carried our sorrowes. For,
as S. *Cyprian* saith, *Meroris pondera
participat, &c.* He that hath com-
passion on another, partakes in the
burden of his sorrow. So did the
Apostle when he said, *Who is weake,
and*

Augustin.

Luk. 2. 21.

Math. 2. 13.

2. In his
compassion.

*Cyprian de
Lijps.*

z. Cor 11. 33

Marke 8. 1.

Math. 8.

Math. 9.

Luke 10.

Luke 4. 18.

Augustin.

and I am not weake? who is offended and I burne not? And thus did our Sauiour, in commiserating both the corporall, and spirituall infirmities of men. Those that wanted food, and were ready to faint, he pittied: those that were oppressed with sicknesse, or possessed with euill spirits he condoled: When *he saw people as sheepe without a shepheard*, *He had compassion on them.*

He is that good Samaritan, that had compassion on the wounded man, powred wine, and oyle into his wounds, and bound them vp: And therefore was he sent, that he should heale the broken hearted. If a man should see a Chirurgion making a plaister of his owne blood, for the curing of his patient, hee could not but wonder at it. And is not our Sauiours compassion admirable, *Qui ex proprio, & pretioso sanguine*, Who of his owne pretious blood made a plaster to cure the wounds

wounds of our foules? *Suetonius* writes of that good Emperour *Vespasian*, *Iustis etiam supplicijs illachrymauit, & ingemuit*: He was so compassionate a Prince, that hee was wont to sigh and weepe, euen for them that were condignly punished. Diuers stories doe mention many famous in this kinde. But what is all the compassion of men, yea of Saints and Angels, but *gutta pusilla, chrysoft.* a little drop of water, to the maine Ocean of our Sauiours compassion? He was troubled in the spirit for treacherous *Iudas*; wept for careless Ierusalem, shed his blood for his enemies, prayed for his cruel persecutors.

John 13. 21.
Luke 9. 4.
Rom. 5. 8.
Luke 23. 34.

3. In his Passion.

Lastly, as our Sauiour did beare our infirmities, and carry our sorowes in his compassion, so especially in his Passion. What step did he take, what word did he speake, what place came he to, where he left not *Vestigia dolorum*, like the print

Math. 26. 38.

Mark. 14. 34.

Math. 26. 39.

August. in
Psal. 100.

Luke 22. 43.

John 18. 12.

Luke 22. 48.

Math. 27. 30.

Marke 14. 64.

print of the nailes in his hands and feete? When, in the garden of Gethsemane, he desired the Disciples to watch with him, he bare our infirmities, and when he complained, that his soule was heauy vnto the death, hee carried our sorrowes. When he prayed, Father if it be possible *let this cuppe passe, (Quid illa vox nisi sonus infirmitatis nostrae?)* then he bare our infirmities, and when he had neede of an Angel to comfort him, he carried our sorrowes. When he was bound, and so led to *Annas* and *Caiphas*, hee bare our infirmities, and when he spake to *Iudas* in that mournefull manner, *betrayest thou the Sonne of man with a kisse,* he carried our sorrowes. When the souldiers strooke him with their reedes, and scourged him with their rods, he bare our infirmities, and when he was charged with blasphemie, which his soule abhorred, he carried our sorrowes.

sorrowes. When Pilate, shewing him in that pittifull plight, said, *Ecce homo, Behold the man, he bare our infirmities*, and when he heard that fearefull execration of the Iewes, *His blood be upon us, and upon our children, he carried our sorrowes.* But if we follow him to Mount Calvary, there shall we see this prophecy most liuely accomplished. When his hands and his feet were pierced with the nailes, his side with the speare, & his head with the crowne of thornes; when the crosse was his bed, the crowne of thornes his pillow, gall and vineger his meate and drinke, scoffes and rayling his musike, he bare our infirmities; and when like a forlorne man, forsaken, as it were, of God and man, he cryed out, *My God, my God, why hast thou forsaken me?* he both bare our infirmities, and carried our sorrowes. Here, his passion, and compassion met together, when his

John 19.5.

Math. 27. 25.

Math. 27. 46.

Bernard. in
Cant. Sermon. 51.

head hanged downe to kislevs, His
armes stretched out to embrace vs,
His blood gushed out to wash vs,
His soule and body were offered vp
in sacrifice for vs. *Per vulnera pate-
bant viscera*, here through His side
wounded with the speare, you
might behold His bowels of com-
passion wounded with loue.

Application.

AN ingenuous reader cannot
agoe ouer some rare and admir-
able story, but it will worke his af-
fections, in one kinde or another.
Behold, the world never yeelded
such a memorable and admirable
story as this; It must needs be there-
fore our stupendious dulnesse, if it
doe not affect vs.

First, who can consider these
things without admiration? Here
is that, which may make both
Saints and Angels to wonder, that
one,

one, who in his humane nature was descended of the blood royall of Iuda, and in his diuine, was Lord of heauen and earth, should be thus dejected & abased, and for whom? *Pro vernaculo, imo pro vermiculo.* For vs, who were the bond-slaues of sinne and Satan, wormes and no men. *What is man O Lord that thou art so mindfull of him, or the Sonne of man that thou shouldest so regard him?* They that saw our Sauiours miracles, wondred, saying, *Who is this, that both windes and sea obey him?* But there was no such cause to wonder at his actions of power: But rather, that he, who had all power giuen him in heauen and earth, should be subiect to weakenesse; and that by his infirmities and sorowes, he should obtaine a glorious victory, it is *sauu'ry mē,* beyond admiration.

Bernard. de
quadru. de
biso.

Pl. 8.

Math. 8. 21.

Math. 38. 18.

Againe, this story must needs
yeeld comfort to a Christian heart.

D₂ For

Verse 5.

Cyprian Epi. 9.

For he bare these infirmities, and carried these sorrowes for our sake, for our good ; as it followeth in the next verse ; *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.* Some write of the Pelican, that, her yong ones being dead, she bathes them in her blood, and so restores them to life. How true that is, I know not : but sure I am, that as S. Hierome saith, *Christus suo vulnere nostra vulnera curauit.* Christs wounds haue cured ours. For so saith the Prophet, *By his stripes we are healed* ; his infirmities and weakenesse are our strength; his sorrowes our ioy, our comfort. He that bare our infirmities, and carried our sorrowes, pitties vs, when infirmities or sorrowes doe seaze vpon vs. *Luctatnr in nobis*, he wrestles for vs, with vs, in vs. He takes to heart the afflictions of his Church, and, as though

though he were wounded thorow her sides, he cries out, *Saul, Saul, why persecutest thou me?* He is sensible of our afflictions; For we haue not a high Priest, which cannot be touched with feeling of our infirmities; He might say, *Non ignorat mali misericordia succurrere disco.* For so saith the Apostle, *In that Christ himselfe hath suffered, being tempted, he is able to succour them that are tempted,* *Hebr.*

Act. 9.4.

Heb. 4.15.

2. 18.

Againe, who can read this Storie without indignation towards the Iewes, the cruell Actors in this dolefull Tragedie? He shed teares of pittie for them: they like pittilesse wretches shed his precious blood. He turned their water into wine: they turned his wine into gall and vineger. He had an *Ignosce* for them: they a *Crucifige* for him. He gaue health to their sicke, life to their dead: they, in stead of requitall, took away his life, and put him to death.

Forgive them
Bern. Ser. 4.
Hebd panos.

D 3 May

Ier. 2. 12.

May not I say in the Prophets wordes, *O ye heauens be astonied at this, be affraide and vitterly confounded?*

Zach. 12. 10.

Againe, who can read this Storie of our Sauiours passion , without compassion towards him ? They shall looke upon him, whom they haue pierced, and they shall lament for him, saith the Prophet. Can a man behold, or heare, that his honourable friend hath been buffited, scourged, and put to extreme tortures for his sake, and not be touched with compassion ? Shall we be like the Priest, and the Leuite, that passed by the wounded man without pittie ? Shall we say with those wretches, concerning the shedding of our Sauiours innocent blood, *Quid ad nos*, What is that to vs ? Then may he verie iustly take vp that expostulation, in the Lamentations of Ieremie, *Haue you no regard all you that passe by the way ? Behold, was there ever sorrow like*

Mat. 27. 4.

Lam. 1. 12.

like my sorrow?

Thus farre, euen a meere naturall man may be moued, and affected with this Storie; he may be stirred vp to admiration, entertaine consolation, be moued to indignation, touched with compassion, & when he hath done all this, he hath but viewed the couer of the Booke. There are other effects, which the meditation of this Storie must worke vpon our affections, and in our actions.

I This dolefull Storie must strike our hearts with compunction, without which we cannot haue sound consolation. When the tender hearted women of Ierusalem bewailed and lamented our Sauiour, as he went to be crucified, he said vnto them, *Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.* So should we bewaile our sinfull condition, the cause of our Sauiours infirmities

Luk.23.28.

D 4 and

Luk.23.48.

Luk.18.13.

Chrysost. de
Passio. Hom. 5.

Gal.5.24.

Orig. Hom. 2. in
Lent.

and sorrowes. We should, with those good people that saw his passion, strike our breasts, and say with the Publican, *God be mercifull to me a sinner.* For *In spinis illis cum peccata nostra pungebant,* Our sinnes did pierce him in the Crowne of Thornes; and is it not reason, that our hearts should be pierc'd with remorse for our sinnes?

It is not the weeping ouer a Crucifixe, that Christ requires at our hands, but rather that *we be crucified with him*, as the Apostle speakes, *Gal. 2. 20.* that is, as he interprets himselfe, that *we crucifie the affections of the flesh, with the lustes thereof.* *Pro te Dei filius ingulatus est, & iterum te peccare delectat?* The Son of God was wounded for thee, and canst thou yet delight in sinne? He hath borne a heauie burthen of infirmities, and sorrowes, and shall we load him with new burthens? God forbid. For what were this, but with the

the Souldier to strike him to the heart, and, as much as in vs lies, to crucifie him againe ? The serious meditation of Christ's passion, if we be not gracelesse, will be a restraint of sinne.

2 Againe, as the Storie calls for our compunction, so doth it for our sanctification. *Hec omnia ille pro te, tu nihil pro illo*, saith Saint *Augustin*: Hath Christ done, and indured all this for thee, and wilt thou doe nothing for him ? This were odious ingratitude. Take my *yoke upon you*, saith Christ, *Mat. 11*. And it is verie reasonable, that as he hath taken the yoke and burthen of punishment from our shoulders, so we should willingly carie the burthen of obedience ; especially if we consider the difference of these burthens. Ours laid vpon him was verie ponderous, yea so heauie it was, that it made him sweat vnder it. His is light as it is in the *11* of *Mathew*,
yea,

Heb. 6.

*August. de
Pastore. cap. 5.*

Mat. 11.33.

Psal. 119.32.

Psal. 40.7.

Barn. paru. ser.
serm. 11.

Yea, so light, that a man, whose heart is sanctified, may *runne vnder* it. And wee must take vp Christs burthen willingly, & beare it cheerfully, as he did ours. That we may say with him, *In the volume of thy booke it is written of me, that I should doe thy will, I will doe it with all my heart.*

3. Againe, if it please God to lay vpon vs the burden of infirmities, sorrowes, sicknesse, this may teach vs patience. *Prius bibit potionem, quam paruit suis.* Christ hath begun to vs in the cup of sorrows, and shall we think much to pledge him? His *παθηματα* should be our *μαθηματα*, his patience in his passion must bee our instruction. And indeed, when we are oppressed with sorrow, smitten with paine, or cast vpon the bed of our sicknesse, what meditation comparable to this, to lighten the burden of infirmities, and sorrowes, and to sweeten the bitternesse of paine

paine and anguish? Did my blessed Sauiour, who was holy and innocent, indure such intollerable torments for my sake? And shall I repine, or be impatient, when it pleaseth God to afflict me? What are my greatest afflictions to the paines of his passion? The time will come when paines or sicknesse are vpon vs, that we shall need this Cordiall, it shall be our happinesse to haue it in a readinesse.

To conclude, hath Christ borne our infirmitie, and carried our sorowes? This must presse vpon vs the Apostles exhortation, *Beare yee one anothers burthens.* For Christ is to vs both *speculum patiendi, & compatiendi*, a looking-glasse and spectacle of Patience & compassion. If we cannot cure, yet we should condole the miseries and infirmities of others. Thus did *Samuel* bemoane the reiection of *Saul*. Thus did S. *Paul* bewaile the casting away of

the

Gal.6.2.

Bernard.

1. Sam. 15.35.

Rom.9.2.

Phil. 3. 18.

Colof. 3. 12.

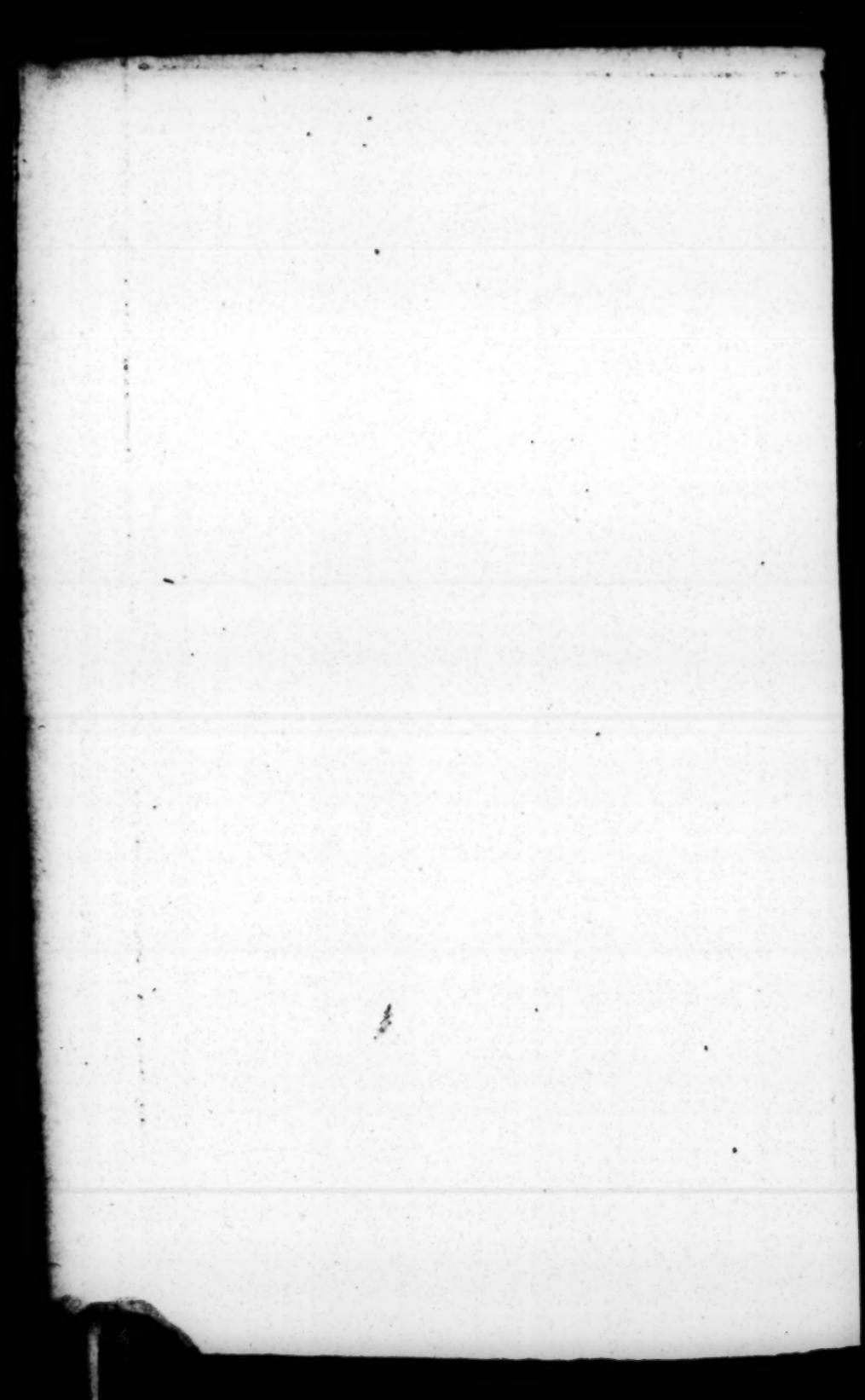
*N*on* in infirmi-
tate, sed in
gloria & ma-
iestate. Bern. de
Aduent. Ser. 6.*

Reuel. 21. 4.

the Iewes. And when he saw some walking in the way of damnation, hee could not speake of it without teares. So let vs (as the Apostle exhorts) *put on the bowels of compassion*; that so we may shew our selues liuely members of our mercifull head Christ Iesus.

Thus, if the meditation of our Saviour bearing our infirmities and sorrowes, doe worke in vs the grace of compunction, of sanctification, of obedience, patience, and compassion; then haue wee read it, heard it effectually: and we shall one day reap the fruit thereof most comfortably, when Christ shall returne, not subiect to infirmities and sorrows, but cloathed with maiesty and glory, and shall giue vs possession of that blessed habitation, where *all tcares shall be wiped from our eyes*, and wee instead of sorrow and infirmity, shall enjoy eternall ioy and felicity. Which the Lord for

for his mercies sake, and for our Saviours sake grant vs ; to whom with the Holy Ghost, all honour and glory, maiesty and dominion, be rendred and ascribed for euermore. *A-men.*



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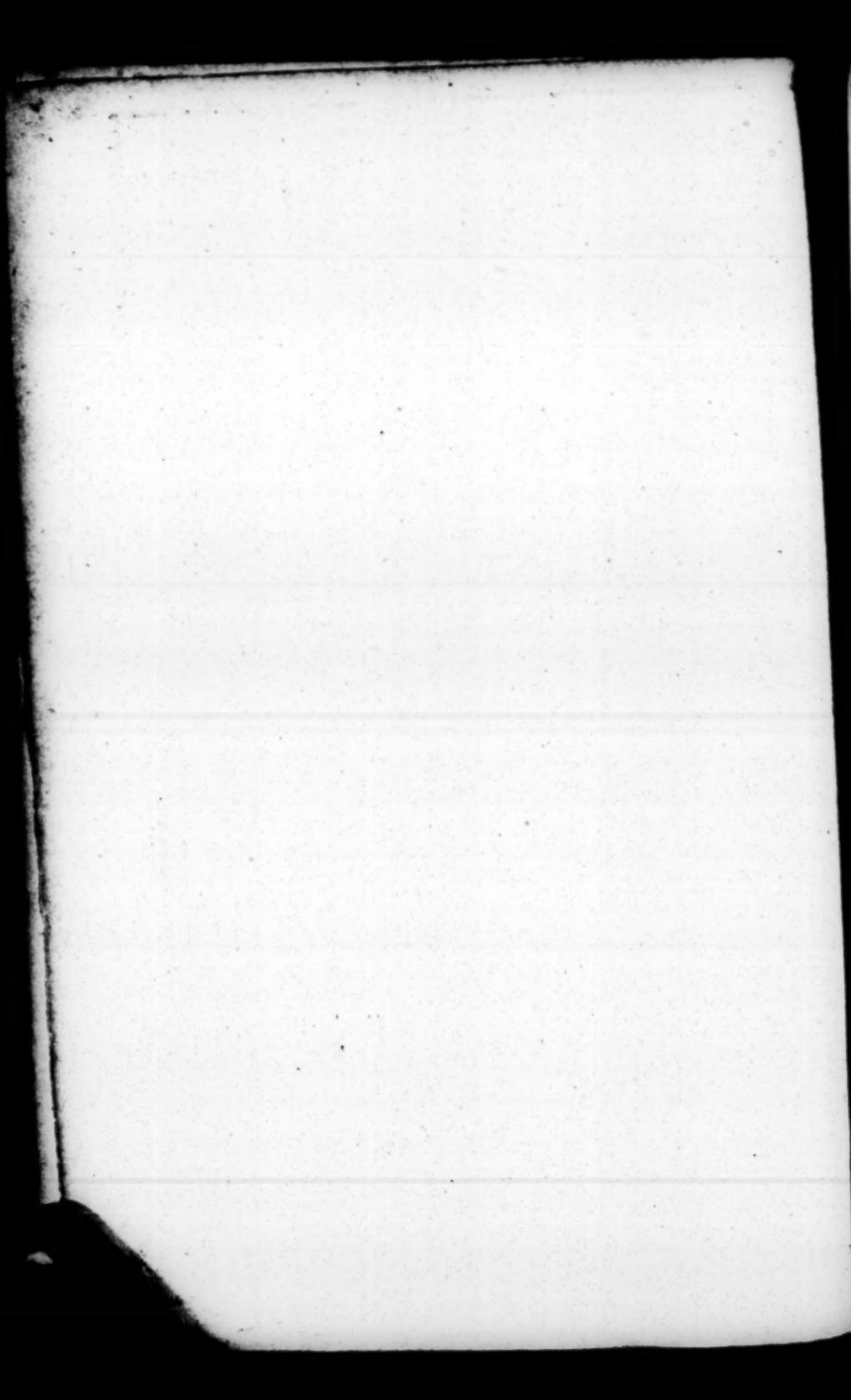
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A C H E C K E T O C V R I O S I T Y.

JOHN. 21. 22.

*If I will that he tarry till I come, what
is that to thee? follow thou me.*



Here was extraordinary intercourse of loue and familiarity betweene Peter, a pillar of the Church, and John the beloued Disciple.

By him, Peter enquired concerning the Traitor. By his meanes hee got into the high Priests Hall.

E

With

With him, he ran to the Sepulchre. And by him he knew Christ at the sea of Tiberias.

Therefore when our Sauiour had told *Peter* by an Allegory, that hee should be subiect to martyrdome ; *Peter* demanded of our Sauiour what *John* should doe ? To whom our Sauiour answerd in these words that I haue read, *If I will that he tarry till I come, &c.*

corrigit, &
dignit.

In which I ob-
serue Christ's

^{Reprehension,}
^{and his}
^{Injunction.}

His *Reprehension* in these words, *If I will that he tarry till I come, what is that to thee ?*

His *Injunction* in these, *Follow thou me.*

In the *Reprehension* I note foure particulars ;

1. The soueraignety of Christ's will, opposed to *Peters* curiositie, *If I will.*

2. Christ's will applied to an obiect,

obieet, *Iohns* tarrying, *If I will that he tarry.*

3. *Iohns* tarrying limited with a circumstance of time; *Till I come.*

4. *Peters* quid, checked with another quid, *what is that to thee?*

Of these points briefly, and in order.

If I will.

1. **T**He vulgar Latine hath *sic vo-
lo, so I will*, but I may truely
say, that that translation is sick. And
I cannot but wonder at the Rhe-
mists, who tie themselues so strictly
to the same, that they swallow euen
the grosse errors of ignorant scribes.
For they translate it, *so I will*. But
the learned Papists in translating
these words, doe generally correct
and censure the vulgar Latine. *Tol-
let* giues two reasons why it should
be *si*, not *sic*, that is, it is *easy, if*, in
the Greeke. And hee might with

Not. at. in
Bibl.

Mald. *Omnis ferè latinoscedes contaminauit.* And addes, It is so in all Greeke Copies, yea, that famous one in the *Vaticana.*
Iansen. Concor. cap. 148.

For, as I remember, he hath left in his edition *euerit dominum,* for *euerit.*
Luke 15.8.

Sa (another Iesuite) haue said it is so likewise in the Syriacke.

2. If our Sauiour had said *sic, so I will haue him remaine*, the question had beene answered, and no further doubt had remained concerning his words. *Maldonat* saith, *That reading hath corrupted almost all Latine booke*s. And *Arboreus*, a Doctor of *Paris*, speakes yet more freely, *The vulgar* (saith he) *is harsh, uncomely, unsavoury.* Yea, the case is so cleare, that *Iansenius* saith, *Hee is peevish that will contend for the vulgar translation.* Onely *Michael the Master of the Popes Palace*, will haue it to be *sic, so*, because it is so in the *Missall* corrected by *Pius Quintus*. But the reason is weake: for *Sixtus Quintus*, albeit hee tooke as great paines in correcting the *vulgar Latine*, as *Pius* did in correcting the *Missall*, hath left some places of the house to be swept by others. *Caietan* (with whom *Bellarmino* also agreeth)

agreeth) sayes reasonably, *The Text should not be changed for the ancient errors of ignorant writers.*

Bellar. de
verbo Dei lib.
2. cap. 11.

But if any will contend for this ancient vulgar error, let him abound in his owne sense. We will proceed to the Soueraigntie of Christ's will.
If I will.

The soueraigntie of Christ's will.

Now Christ is to be considered as God and man. As man, *he came not to seeke his owne will, but the will of the Father, who sent him.* But as God, he hath a diuine will, and the same is either secret or reuealed. His secret will is his eternall purpose and decree concerning all things.

John 5. 30.

This his secret will is *absolute*, without dependance: he may will or nill whatsoeuer pleafeth him. It is *omnipotent* without resistance; for *who hath resisted his will?* it is *free*

Rom. 9. 19.

E 3 with-

Rom. 9. 15.

Dan. 4. 32.
*In maximis,
minimis, &
contingentibus.*

Math. 10. 29.

Isai. 46. 10.

without coaction; For he will haue mercy on whom he will haue mercy. It is *universall* without limitation; For he beares rule, not only in the army of heauens, and the inhabitants of the earth, but so, that a sparrow cannot fall on the ground without his will. It is exact without errors, as being a most perfect rule of righteousness. It cannot properly be said, he wils it because it is good: but rather, it is good because he wils it. In a word, it is constant without altering, neither men, nor angels, nor deuils (notwithstanding the deuillish positions of *Vorstius*) can change it. They may sooner remoue the earth from her center, or stay the motion of the heauens, then alter it. *My Counsell shall stand, saith the Lord.*

Now the reuealed will of Christ is that perfect rule of righteousness contained in the holy Scriptures. And to both these we must submit our selues, but differently; to the one

one *patiendo*, in being content with that which God doth: to the other *faciendo*, in doing what he commands. For these two wils, are like two streames rising out of one head, the one running aboue, the other vnder the ground, and both falling into the Ocean of Gods glorie.

The secret will, we must not be too busie with, as some are in their desperate disputes about Predestination. For *Secret things belong to the Lord. Voluntas Dei non discendienda, sed patienda*; This will of God is not to be searched, but to be suffered, saith S. Hierome. And this was Peters fault: He was too inquisitiue after that which was lockt vp in our Sauours brest, and was therefore iustly checked. Yet cuento to this will we must subscribe in suffering patiently, and entertaining thankfully whatsoeuer it pleaseth the Lord to doe. As Ely, when

Deut. 29. 29.
Hieron. lib. 2.
aduers. Peleg

1. Sam. 3. 18.

2. Sam. 15.
25.

Math. 26. 42.

he had heard that dolefull doome denounced by God against his house, said, *It is the Lord, let him doe what seemeth him good.* Thus King *Dauid*, when he went forth against *Absolom*, (not knowing what might be the issue of that warre,) set vp his rest. *If I shall finde fauour in the eyes of the Lord, he will bring me againe and shew mee both the Arke and the Tabernacle thereof: But if he thus say, I haue no delight in thee, Behold here am I, let him doe to me as seemeth good in his eycs.* And our blessed Sauiour, when he was in the greatest agony that euer seazed on the soule of man, and dranke the bitterest cuppe that euer was tasted, submitted himselfe in this manner: *O Father, If this cuppe cannot passe, except I drinke it, thy will be done.*

Againe, as we must submit our selues to the secret will of Christ in suffering what he inflicts; so must we to the reuealed, in doing what he

he commands. And as it shall bee our wisedome to know this reuealed will of God (according to that in the 5. to the Ephesians : *Bee not vnwise, but understand what the will of the Lord is*) so shall it be our happinesse to doe it, as our Sauiour saith in the 13. of John. *If you know these things, blessed are you if you doe them.*

Ephes.5.17.

Ioh.13.17.

This reuealed will is called *the voyce of God*, 2.Sam.15.22. And that very fitly : For as the echo resounds to the vnice, so must we, both in our affections and actions, be answerable to the will of God. In our affections, as when the Lord said to *Danuid* : *Seeke my face, Danuds heart answered like an echo, Lord I will seeke thy face.* In our actions like *Noah*, *W^oho did according to all that God commanded him, euens so did he.* And this we shall the more readily doe, if we consider the corrupt current of our owne wils, and the absolute per-

Psal.27. 8.

Gen.6.22.

perfection of Almighty Gods.

That is a most arrogant Romish Extravagant, which yeelds that soueraigntie to the Pope, that belongs only to God, *In his que vellent, ijs esse pro lege voluntate.* Though the Popes be ignorant, or dissolute, and stand for a law. And their actions, though never so absurd or impious, are not subiect to controule, that a man shoule say, *Domine cur hoc facis*, Sir why doe you thus? But avaunt to this *Luciferian* arrogancie; it is the will of God to which wee must thus necessarily, and absolutely subscribe. And the more prompt our obedience, the more doe we resemble the holy Angels. For with the blessed Angels, Gods will is a law in the Court of heauen, as S. Austin saith. And their elegium is in the 103. Psalme; *Ye Angels that doe his commandement, in obeying the voyce of his word.* Yea herein we shall imitate our blessed Sauiour, who in his passion

*Iustitiae Angelorum curia
Dei voluntas
Lex est. August
de Cuius. Dei.
2. 19.
Psal. 103. 20.*

passion prayed; *Not as I will, but as thou wilt*: And in his actions accompted it *his meate and drinke to doe the will of his Father*. And if we thus ioyne with our bleſſed Sauiour and his holy Angels in will and affection, we shall hereafter be ioyned with them in a bleſſed habitatiōn; according to that of our Sauiour, in the 7. of Matthew. *He shall enter into the kingdome of heauen, that doth the will of my Father which is in heauen.*

Math. 26. 39.

Ioh 4. 34.

Math. 7. 21.

Christ's will applied to an object.

2. **I***f I will that he tarry.* This tarrying hath not reference to *Iohas* tarrying in the place where he was, but his remaining in the state of life which he enjoyed; as the same phrase is elsewhere vsed. Peter vnderstood by our Sauiours words that he must die by the hand of violence, and he would know whether the

εγώ στέλεχος
μίνεσθαι.

1. Cor. 15. 6.
Whereof many
remaine.

Iob. 14.1.

the thread of *Iohns* life should be cut off in that manner. But our Sauiour intimates the contrary, saying, if *I will that he tarry*; that is, If I will that hee remaine aliue. In which manner of speech he sets forth the vanitie of this present life, as being transitory, and only a temporary tarrying. And so doth *Job* speake of it. *Man that is borne of a woman is of short continuance, he shoothes up like a flower, and is cut downe, he vanisheth like a shadow, and continueth not.* And if there be any continuing, it is limited with a *Donec.*

Heb. 13.14.

We are all tenants at will. And this world is to vs but *diverticulum*, an Inne to hoste at, not a settled habitation to rest at: as cuen the heathen haue called it. *Hic non habemus permanentem ciuitatem:* Here wee haue no abiding Citie. This did king *Dauid* acknowledge ingenuously, in the height of his honour and happinesse. *Wee are strangers (faith*

¹ Chron. 29.
15.

(saith he) and soiourners, our daies are as a shadow, there is no abiding. Some tarry here but a while, like Davids infant, *that dyed the seauenth day*; some not so long. *Nec dum introitus, iam exitus*, as S. Hierome saies; they liue not to enjoy the light whilst the snuffe of a candle makes an abortiue birth. Some liue longer, like the Shunamites childe. Some till they haue attained to their full strength, and *their bones are full of marrow*, Some euen to a decrepit estate, like old *Barzillai*. Yet he that tarryeth longest (of which there are fewest) hath but a time of tarrying. Though Comets differ from one another in brightnesse, and some shine longer then others, yet at last they all vanish: So, albeit in the firmament of this present world, some attaine to higher degrees of honour, and some liue longer then others, yet there is a vanishing of both. *The fashion of this world passeth*

2 Sam. 12.18.

Pliny.

2 Reg. 4.

Iob 21.23.

2 Sam. 19.

1. Cor. 7. 31.

Platina in
vita Felicis.
2.

Rom. 8. 22.

Aul. Gell. Noct.
Autic. 11. 2.

seth away, saith the Apostle. Therefore when *Constantius* the Emperour asked *Hormisda* the famous Architect, what hee thought of *Rome*, it being such a goodly Citie, he returned him little more then this answer: *Didici quoque ibi homines mori*, This I haue obserued, that men die there as well as in other places.

Euerie sublunarie creature grones under the bondage of corruption, and hath some thing in it, that works the decay of it. The Yron hath rust, the tree the worme, the caker; & so hath man his depraued humours, besides those externall accidents which abbreviate his daies. *This life is a continuall consumption*. Therefore *Marcus Cato* was wont to compare a man to Yron, *Si exerceas conteritur*, If you vse it, you wast it: if not, yet the rust consumes it. And I may say with that devout Father, *Dum vobis hodie loquor*, Euen this day whilst I

am

am speaking to you, the Lampe of my life wasteth, and whether I shall tarie to finish what I haue prepared I know not. Oh how great is the folly of these, who would build them everlasting habitations in this vale of miserie; *And thinke their houses shall continue for euer, & from generation to generation?* Behold the Psalmists censure: *This their way vittereth their foolishnesse.* *Per insu-
nem sollicitudinem in alieni migrant
secula, non profutura, immo nec futura.* Their care extendes to other ages, which shall neither yeeld benefit, no, nor being. The yeeres they reckon of, are like the Philosophers *Annus maximus*, which one verie iustly calls *Maximam stultitiam*. As that rich man, *Luk. 12.* did, who said to himselfe, *Soule thou hast goods in store for many yeeres*, and therefore receaued that iust answer by the celestiall Oracle, *Thou foole, this night shall they take away thy Soule.*

Psal. 49. 11.

Dom. de ensi-
der. a. Eugen.
lib. 2.The great
yeere.
The great
folly. Zanch.
Luk. 12. 19.

Mens

Aug in Ps. 53.

Ps. 90. 12.

Iob 14.1.

Basil. Hexam.
Hom. 5.

Eccl. 1.4.

Mens hope of long life is *Fluxa* & *falsa*, false and floting, as S. *Augustin* said. Therefore *Moses* prayed, *Teach us oh Lord to number our daies, that we may apply our hearts unto wisdome*. And how should we number them? Not like that foolish *Arithmetician*, the rich man, by many yeeres; but as *Job* doth (according to the words in the Originall) by a few short daies. Why should any one make reckoning of this tarying; when as *Una nox, una febris, una pleuritis*, One nights sicknesse, one poore feuer, or pleurisie may end this life? *One generation passeth, and another succeedeth*, as *Solomon* saith. How many carcases of demolished Cities may we see, wherein multitudes of people inhabited? How many worlds of people, hauing taried here for a while, are swept away by death, like the gathering Hoste of *Dan*? What greater folly therefore, then to be prodigall

prodigall in measuring that time
which is not in our disposing? How
much better shall we doe? How
much happier shall we be, if we be
carefull to employ our pittance
fruitfully, to the glorie of God, and
the furtherance of our happie ac-
compt in the day of the Lord?

The Heathen Philosopher verie
worthily taxed this folly, that *Most
men desire to liue long, few haue care
to liue well;* *Cum omnibus contingat
bene vivere, nulli diu;* When it is in
euerie mans power to liue well, but
in no mans to liue long. A good man
may desire to liue long, but it must
be, that he may doe good. For
therefore indeed (saith *Chrysostome*)

Deus facit vivere ut illi vivamus,
Our liues are giuen vs of God, that
they should be spent in his seruice,
and to his glorie: Otherwise our
Morari, our tarying, is but a *Morari*
with a long syllable as *Nero* spake in
Suetonius, Our daies are spent foo-

Seneca Ep. 22.

*Maliquid effi-
ciat quod via
dignum sit. La-
tian. de Opif.
Descript. 4.*

*Suet. in Neron.
cap. 33.*

F foolishly

2. Cor. 5.1.

1. Cor. 15.24.

Heb. 12.28.

Luk. 16.9.

1. Thes. 4.17.

Psal. 16.

lishly, and shall end miserably. To conclude this point; Forasmuch as here is no long taryng, why should we dote vpon this transitorie life? *Is here no abiding Cittie?* Let vs looke for one to come, Heb. 13. Shall these earthly tabernacles of ours be destroied? Let vs desire that building, which is eternall in the Heauens. Will the time come that all earthly Kingdomes shall haue their periods, and Christ himselfe deliuer vp his Kingdome to the Father? Let vs then aspire to that heauenly Kingdome, *that can never be shaken.* Here indeed is *no taryng*, a taryng, but it is with a *donec*, for a short time; but there are *eternal*, constant mansions, as our Sauour speakes, Joh. 14.1. Yea *eternal* *eternal*, everlasting habitations. There *tarryt* *our* *hous*, we shall euer be with the Lord; in whose presence is the fulnesse of ioy, and at whose right hand are pleasures for euermore. And (that I may end this point

point with S. Augustins words)
Quis alius noster est finis, nisi pervenire ad regnum, cuius nullus est finis?

De ciuitate Dei
lib. 22. cap. 30.

To what end doe we liue, but, that
after our tarying here, we may
come to that Kingdome that shall
neuer end ?

Johns tarying limited.

3. **T**ill I come. I may say for the
meaning of these words,
Quot homines tot sententiae, So many
men, so many seuerall opinions.
Some by this *donec, till I come*, vnder-
stand Christs comming at the
end of the world. And that hath
beene the ground of a vulgar, but
senselesse error; Namely, that *John*
the *Euangelist* is yet aliue, whereas
he dyed in peace, the 98 yeere of
his life at Ephesus. Yea some there
haue beene, who, vnder the colour
of this exposition, haue taken vpon
them the person of S. *John*; As that

Beda de tempore.

Beza refert
Anno. 15
Iob. 21.

late Impostor of France did, and was therefore iustly burned at Toulouse. Some vnderstand it of Christes comming to *John*, by summoning him to his death; which if it be meant of death in generall, without any difference between the manner and meanes of such death, must needs be a groundlesse construction. For so Christ came to all his Disciples, whereas this comming implies something more then ordinarie. Diuers other conceites there are concerning this comming of Christ, which are not worthy the repeating, much lesse the refuting. I may say of this question, as S. *Augustine* speakes vpon the like; *I will in this deepe question deliuer what to me seemes right, referring to euerie one what likes him best.*

August. in Iob.
trac. 46.

Exod. 25. 20.

Now for clearing of this place other Scriptures will yeeld vs light. They are like the Cherubims, *that looked one on another, Exod. 25.* And *those*

those that had their wings ioyned one in another, Ezech. 1. They are like so many sweet Instruments according in one note of truth.

Ezech. 1. 9.

S. Bernard hath a distinction of a threefold comming of Christ mentioned in the Scriptures ; The first, *ad homines*, to men, in his incarnation ; The second, *in homines*, into men, at their conuersion ; The third, *contra homines*, against men, at the worlds dissolution. The first of these was in *infirmitie*, the second in *power and spirit*, the third shall be in *maiestie and glorie*. Now two of these are his comming in person, that is at his Incarnation, & the day of Iudgement ; the third is his comming in power, that is his powerfull woike in the promulgation of the Gospel, and the conuersion of sinners ; And of this his third comming our Sauour speaks to Peter.

Bernard. de
Aduent. Ser. 3.

That place in the sixteenth of Saint Mathew, is, in my opinion, a

Mat. 16. 28.

F 3 liuely

liuely parallel to this. Verely, there are some standing here, which shall not tast of death, till they haue scene the Son of Man come in his Kingdome. For what is this, he shall tarie, but that, he shall not tast of death? What is this Donec, till I come, but that comming of the Son of Man in his Kingdome? And what is that Kingdome, but the powerfull effects of the Gospel? as it is in the same Euangelist, where our Sauiour saith *The Kingdome of God is come to you:* As the Apostle Peter also explaines it, *We opened to you the power and comming (that is the powerfull comming) of our Lord Iesas Christ.* True it is, that then Christ came powerfully in his Doctrine and Myracles; But afterwards more powerfully, and plentifully in the Ministerie of the Apostles, as will be euident, if we consider these three circumstances

1. The first is the effusion of gifts
poured

Mat. 10.7. &
12.28.

2 Pet. 1. 16.

poured out vpon the Apostles at the feast of Pentecost. For then they were indued with power from on high. Euen cloathed with the Spirit of power, as it is said of *Gideon* in the sixt of the Judges. They had the power of signes and wonders. They had that powerful Apostolicall rod, wherewith Saint *Peter* strooke *Ananias* the dissembler, and *Paul Elymas* the sorcerer.

2. The ample promulgation of the Gospel. For as *Noes* sonnes dispersed themselues for the peopling of a new world; so did the Apostles for the planting of a new word. *Eusebius* writes, that about the end of *Tyberius* raigne, the Gospel through Gods gracious blessing, *Orbi uniuerso velutis soliris quidam radius illuxit*, Did shine like a bright Sun-beame to all the world. Saint Paul caused the Gospel to sound out from *Ierusalem* to *Illyricum*. And if one Apostle did so much in one part

Act. 2. 33.
εξῆγετο.

Luke 24.49.
ενδύονται.

2. Judg. 6. 34.
לְבָשָׂה
Rom. 15.19.

Act 5.5.
Act. 13.11.

Euseb. hist.
Eccles. 2. 3.

Rom. 15.18.

Chrysostome.

Rom. 10. 18.

Math. 10. 23.

John 21. 11.

Acts 2. 41.

Euseb. quo
supra.

of the world, what may we thinke of all the rest? Surely that which we reade in the tenth of the Romanes, *Their sound went forth to all the earth, and their words to the end of the world*, and that propheticall promise was now fulfilled; *Yee shall not goe ouer all the Cities of Israel, till the Sonne of man be come.*

3. The effectuall and happie conuersion of the world, by that minis-
try of the Apostles, was very
wonderfull. Peters draught was
great, *when he tooke 153. fishes*; But
that greater, when, being made a
fisher of men, *He in one day conuer-
ted 3000. sonles*. Now the Curtaines
of the Church were spread out, and
her tents inlarged exceedingly. So
that whereas shee was before like
Gideons fleece, she became now like
Gideons floore, inlarged and watered
abundantly with the dew of the
Gospel. Insomuch that as *Eusebius*
writes, *many Cities and Villages*,
were

were veluti referata frugum areae, as it were threshing floores full of corne. Now, if the Gospel flourished, and the Church increased thus in the daies of *Tiberius*, how much more in the daies of *Traianus*, which was 60. yeares after, All which Saint *John* tarryed to see? Thus in respect of the powerfull gifts of the spirit, the ample promulgation of the Gospel, and the wonderfull conuersion of the world, we may well say that Christ Iesus then came, and came in his kingdome, his scepter being so gloriously aduanced.

But it concernes vs much, by way of application, to consider more thoroughly of this comming in *homines*, into men.

The comming of our blessed Sa-
uiour at the time of his birth, was
apparant. For, *The word was made
flesh, and dwelt among us, (and men
saw the glory thereof, as the glory of
the only begotten Son of the Father)*
full

*Baron. tom. I.
ad annum 69.
nu. 34.*

John 1.14.

2 Thess. 1. 8.

full of grace and truth. And such will his comming to iudgement be: For he will come in flaming fire, and render vengeance to the ignorant, and disobedient.

Bernard de
Aduent. scr. 3.

Rom. 8. 9.

Bernard ibid.

Reuel. 3. 20.

Those two commings of Christ are manifest, and of them men are sensible; But this middle comming is *Oculeus & spiritualis*, Secret and spirituall, and few are truly apprehensive of it. Yet they only shall haue comfort of his comming in infirmitie, and at his comming in glory, who haue experience of his comming in grace. For *if any man hath not the Spirit of Christ, the same is none of his. Aduentus iste medius est via per quam veniatur ad ultimum*: This middle comming is the way by the which we come happily to the last.

Behold (saith Christ) I stand at the doore, and knocke. He stands at the doore of mens hearts, and knockes with two especiall hammers, the Mini-

Ministry of the word, and the motions of his blessed spirit, but is oft neglected, repelled. As it is said of his comming in person, *He came amongst his owne, but his owne received him not*: so is it true of his comming in power, that hee comes to many by outward meanes, to whom he comes not by effectuall grace. Therfore it is necessary to examine how Christ is come to vs. Yea euery one should, in this case, be *Curiosus explorator*, A curious and diligent examiner (as Saint Bernard speakes.) According to that of the Apostle, *Prooue your selues, examine your selues, know you not that Christ is in you, except you be reprobates?* Euery one will acknowledge, that *in him we live, and mooue, and have our being*: But then only are we happy, when we can say, that *Christ lives in vs*. Therefore, as Saint Paul prayes, that *he may know the vertue of Christ's resurrection*; so we should pray,

Ioh. 1.11.

Bernard in
Cant. Scen. 74.

2. Cor. 13.5.

Act. 17.28.

Gal. 2.20.

Eph. 3.20.

pray, that we may know the power of this his comming.

*Bernard. quo
supra.*

Bernard.
*Potentia pec-
catis imminuta,*
&c. Chrysost.
Orat. 8.
Reu. 1.16.
Heb. 4.12.

But *Vnde adesse norim:* saith S. *Bernard*, How shall I know that he is come? And surely this is a worthy, and waightie question. For resolution whereof, we are to take notice, that where Christ comes, he comes as a *Conquerour*. There will be *fuga vitiorum*, Sinne will be put to flight: At least the strength of sinne will be abated, and the power of Satan quelled. For Christ hath his *two edged sword*, which is lively and mightie in operation, and those weapons, that can cast downe the strongest holds. Where he comes in spirit, and power, Satans forts and bariquadoes must needs be battered. Can Dagon stand before the Arke? or Belial before Christ? Those therefore that finde in themselves the power of sinne abated, may conclude with comfort, that Christ is come. And contrarily,

where

where the forts of Satan stand vnbattered, and the force of sinne remaines, Christ is not come effectually.

Againe, where Christ comes powerfully as a Conquerour, hee makes his residence gratioufly as a King, *Ve nos ei subijciamur*, That we, as good subiects, may serue and obey him. He will not suffer sinne to raigne, where he hath his residence. So saith the Apostle, *Sinne shall not haue dominion ouer you, for you are not under the law, but under grace*. We cannot be totally free from sin, whilst we liue in this vale of misery; but, if Christ be in vs, he will suppress the power of it. For, can a rebell stand before the face of a potent Prince? Where Christ raignes as King, his subiects will be ready to be ruled by his scepter, and they stand in awe of his sword of Justice. A good subiect will take heed to the mouth of the King. And can

*Nazianz de
fil. Orat. 5.*

Rom. 6. 14.

Eccles. 8. 2.

Psalme 2. 3.

Luke 19. 27.

Augustine
Hom. 42.

Luke 17. 21.

can he be a good subiect to Christ, the King of Kings, which will not bee guided by his word? Those therefore that say in their hearts, *Let vs breake their bonds asunder, and cast away their cords from vs*, doe shew themselues, not subiects, but rebels: They haue not yet entertained Christ; and their doome is fearefull, as it is pronounced, *Luke 19. Those mine enemies, which would not that I should raigne ouer them, bring them, and slay them before my face.* We pray daily, *Thy kingdome come, Et veniet si voluntus*: It will come, if we our selues be willing; If we be contented to be ruled by the spirit of Christ, directed by his word, and tender vnto him the homage of cheerefull obedience, then is this King of glory come gratiouſly to vs, and *the kingdome of God is within vs*.

Againe, where Christ comes effectually, he comes as a gracious benefactor,

nefactor, He comes not empty handed. *Quid est venire, nisi gratiam suam nobis conferre?* What is this coming of Christ to vs, but the conferring of his grace? *And his grace in vs will not be in vaine,* but will stirre vs vp to the practise of all holy duties. *Si Christus in corde sit, nobis diem facit,* If Christ be entertained into our hearts, he, being *Sol iustitiae, the Sunne of righteousness,* will expell the darknesse of error, and cause the light of knowledge to shine into our soules. For, he *came to giue light to them that sit in darkness, and to guide our feet into the way of peace.* Hee is the Prince of peace, and through him we haue peace with God. If our soules bee wounded with remorse, he brings his cordials to comfort vs, and his suppling balmes to cure vs. He is *magister medicorum,* the great Physition, and pittifull Chyrurgion. His cures are strange, he heales the broken hearted:

Bern. in Cant.
serm.74.
August. de
Trinit. & v-
nit. cap.11.

1 Cor.15.10.

Orig in Rom.
14.

Mal.4.2.

Luke 1.78.

Rom. 5.1.

Hieron. in Ec-
cles.7.

Orig. in Leuit.
hom. 8.

Bern. in Cant.
serm. 74 Ex-
pergefacit dor-
mientem ani-
mam, &c.

ted: And how? *Non herbarum suc-
cis, sed verborum Sacramentis*, hee
cures them by speaking peace to
their soules. That which was lost
by *Adam*, is restored by him; and
that image which was defaced, is
renued by him. S. *Bernard* reckons
vp a large Catalogue of comforts,
and benefits, that we receiue by the
comming of this gracious benefa-
ctor; *Hee awakens the drousie soule,
and mollifies the stonie heart; he plucks
up vice, and plants vertue; hee casts
downe the wals of iniquity, and builds
vs vp in grace; he waters that which
is thirsty, enlightens that which is
darke, opens that which is locked vp,
and kindles that which is cold.*

Now, to conclude this point:
hath Christ enlightened vs with sa-
uing knowledge, spoken peace to
our soules, awaked vs from drousie
security, mollified our hearts, plan-
ted grace in our soules, changed our
affections, made vs zealous of his
glory?

glory? then may wee say confidently, and comfortably, with that blessed Martyr, *Hee is come, he is come.* And indeed no comfort on earth like vnto this, *Beatus apond quem mansiōnem facis Domine Iesu, O Lord Iesus,* (saith S. Bernard) *happie is the man with whom thou takeſt vp thy dwelling.* Let vs therefore be carefull, not onely to entertaine, but also to retaine this noble guest. Let vs make the Disciples importunate suite to him, in *Luk. 24. Mane nobiscum, abide with vs.* *If any man loue me, he will keepe my word, and my Father will loue him, and wee will come vnto him, and dwell with him.* They are the words of our Sauiour ; Let vs therefore doe what he requires, and he wil assuredly performe what he promises. Let vs loue him, serue him, and keep his commandements cheerefully, and constantly, then will hee constantly take vp his habitation with vs in this life, and wee

Bern. de Ad-
uent. serm. 3.

*Nobilem do-
spitem Bern.*
It is said they
constrained
him.
Luke 24. 39.
John 14. 23.

G shall

shall eternally posseſſe thole euerlaſting habitations with him in the life to come. And so I come to Peters checke, *Quid ad te? What is that to thee?*

What is that to thee?

Math.7.3.

Rom.15.4.

Chrysostom.

4. **A**nd yet, to speake ingenuouſly, I come not very willingly to it. I vtterly dislike that prying and censorious humour of them, who take delight to ſpie out *the leaſt mote in the eye of others*, and care not what asperſions they caſt vpon them. Such are the brood of *Cham*. I had rather with *Sem* and *Iapheth*, couer the nakedneſſe of any ſeruant of God with the mantle of charity. Yet, forasmuch as *whatſoever was written afore time, was written for our learning*; And the frailitieſ of holy men are recorded in Scripture, *Vt casus maiorum fit tremor minorum*, that the ſlips of men eminent in

in grace, may make vs, who are but vnderlings, to looke warily to our owne steps : It cannot be vnlawfull, or vnprofitable, to view them as Sea-markes, for our safer sayling in the Ocean of this dangerous world.

And such is this frailty of *Peter*, whom not onely diuers ancient Fathers, but many learned Papists also (whose vttermost indeauours haue not beeene wanting to aduance the Romane See) haue thus censured. Onely Cardinall *Tollet*, of all that I remember, doth absolutely denie, that *Peters* was a curious question. To whom I may oppose two Cardinals, no lesse learned, and as much deuoted to *Peter* & the See of *Rome* as himselfe, namely *Caiet.* & *Baron.* And *Tollets* reason is very weake to maintaine his paradox, *Wee shoula not easily believe* (saith he) *that Peier being lately and highly aduanced by Christ, should so soone fall into curio-*

*In locum.**Caietan. in Job.*

21.

*Baron. Tom. 1.
ad an. 34.*

*Aug. de verb.
dom. serm. 13.*

Ibidem.

In hoc locum.

*Bellar. de Rom.
Pontif. 1.28.*

sity. To him S. *Augustine* shall answere for mee, vpon the like frailty of Peters, *Petrus paulo ante beatus, postea Satanas*, Peter, who a little before, for his worthy confession, was called by our Sauiour blessed, was afterward for his inconsiderate dissuasion tearmed Satan. Yea saith S. *Austin*, *In momento uno, infra paucā verba*, almost in a moment, within a few words. And I thinke it safer that Peter bee censured for curiositie, then our Sauiour for an vniust checke; For, *Christi respon-
sio est cum obinrgatiuncul.1*, Christs answere is with a checke, saith *Sal-
meron.*

Indeed *Bellarmino* dares not take vpon him to iustifie, but doth one-
ly indeauour to qualifie this slippe
of Peters, saying, *Ista si curiositas di-
cenda, venia dignissima est.* If you
call this curiositie, it is very pardona-
ble, in regard of Peters loue to *John*.
To whom I doe willingly condif-
cend;

cend; yet this onely frees Peter, *a tanto, not a toto.* Now, curiositie in minutissimis, euen in the smallest matters is to be restrained, and auoide, as S. Augustine shewes in his Confessions. And so our Sauiours *quid* comes in here to checke Peters *quid*, like his *si*, to checke the mans *si* in the ninth of Marke, *If thou canst doe any thing*, saith the father of the possessed Childe; *If thou canst believe*, saith Christ. For so, when Peter askes, *Hic autem quid? What shall John doe?* Christ answers, *Quid ad te? What is that to thee?* And the Syriacke doubles the checke with an emphesis, *Ad te, quid ad te? What is that to thee, to thee?*

This curiositie, as it was the sinne of our first Parents; so is descended to all their posterity. Hence it is, that the boasting Pharisee insults ouer others so disdainfully, *I am not as other men, extortioners, unius, adulterers, nor euen as this Publican.*

In part, not altogether.

August. confes.
10. 35.

Mark 9. 22. 23

Luke 18. 11.

Rom.14.4.

Salust. de bello
Iugurth.

2 Sam.6.6.

Esa.1,12.

But, Quid ad illum? What hath bee
to doe with that? Who art thou that
iudgest another mans seruant? Hence
it is that there are so many refor-
mers of our Church, *Etiam opifices*
quorum res fidesq; in manibus sit.e
sunt, Euen meere Handicrafts men,
whose credit, wealth (and wit) lyes
in their hands (as *Salust* speakes of
the Roman factious Plebeians) are
very busie this way. They thinke
they see the Arke shake; and with
Vzza, they will take vpon them to
stay it: but quid ad eos? (if it were so)
what haue they to doe with that?
Who required this at their bands?
Yea, from this corrupt humour it
comes, that there is scarce so meane
a Mechanicke, or silly rusticke, but
is ready to censure the Church, the
King, the State; but quid ad eos?
What haue they to do with matters
and mysteries of State? *Ne sutor*
ultra crepidam, it becomes them
well to keepe themselues within
their

their own *lasts and lists*; according to the Apostles aduise, *Let vs studie to be quiet, & to meddle with our own businesse.* It may be obiected that S. Paul exhorts vs to *consider other mens businesse.* And it is true; But there is *sollicitudo charitatis, & curiositatis.* A care and consideration of charitic, and the like of curiositic; The one is to counsell, comfort, and relieue; the other onely to pry, to know, to censure. The one hath the warrant of a calling, the other arises forth of a pragmaticall disposition, and is the trade of busibodies: that the Apostle commends; this he condemnes.

But it is no meruaille that curiositie is busie with mens affaires, when it feares not to intrude it selfe into Gods secrets. One is busily searching, when the day of Iudgement shall be? another questions why the world was made no sooner? another what God did before he

1. Thet. 4. 11.

Phil. 2. 4.

Aug. confess
lib. II. cap. 12.

Act. 1.6,7.

Ioh. 2.3,4.

made the world? To whom (as S. Augustine saith) it might well be answered, *Alta scrutinibus gehennam parauit*, He was making hell for such curious inquisitors.

Wheresoever our Sauiour meets with this vice, it neuer goes without a checke. When the Disciples demanded of him, *Lord wile thou at this time restore the Kingdome to Israel?* He tooke them vp thus, *It is not for you to know the times or the seasons, which the Father hath put in his owne power.* Yea when his Mother said to him at the marriage in Cana in Galile, *They haue no wine*; He answered her, *Woman what haue I to doe with thee? mine houre is not yet come.* Neque Ambrosius veritus est dicere, Christem arguisse matrem, And S. Ambrose was not afraid to say that Christ reproved his mother, saith Iansenius.

When a busie fellow was verie inquisitiue concerning the gods,

Euitid

Euclid answered him well, *Cetera
nescio, illud scio quod odore curioses,*
Other things I know not, but well
I know that they hate curious que-
stionistes.

And indeed curiositie doth iustly
deserue a checke. It is both odious
and dangerous. *Solomon* saith, *It is
the Glorie of God to conceale a secret.*
And is it not then inglorious to him
when men shall busily and curiously
pry into that which he hath con-
cealed? *Who hath knowne the minde
of the Lord? or who hath beene his
counsellor?* saith the Apostle. Hap-
pie are we if we may be of his
Court, though we be none of his
Councell. It was a iust punishment
vpon our first Parents that they
were infatuated, for desiring to
match God in knowledge. And it
is verie iust that those, who in sacred
things will sore beyond their pitch,
haue the eies of their vnderstanding
dazled, and when they thinke to be
most

Prou.25.1.

Rom.11.34.

Gen.3.5.

Rom. 1.22.

1.Sam.6.19:

Musib. cosmog.
descrip. Italica.

Psal.36.6.

Rom.11.33.

most wise, turne fooles, like them in the first to the *Romans*. The men of *Bethshemesh* smarted verie worthily for prying into the Arke. And *Pompey* for rushing into the *Sanctum sanctorum*. And did not *Pliny* lose his life by his curious searching after Mount *Vesevus*? *Gods judgments* (saith *David*) are like a great deepe; and who is able to diue into the bottome of them? Not the blessed Apostle, who rather adores, admires then seekes to comprehend them. *O altitudo, O the deepnesse of the riches both of the wisdome and knowledge of God!* How unsearchable are his *judgements*, and his waies past finding out!

That is an euill and a vsuall fruit of curiositie, which *S. Augustine* speaks of, *Curiositas innenit heresim*. Curiositie hath beene the author of heresie. And what else hath incombr'd the Church with *Arminius* quiddities, and *Vorstius* horrible blasphem-

blasphemies, but proud curiositie? And what else hath cast diuers (from their dislike of our Church gouernment) into those lamentable gulfes of Brownisme, Anabaptisme, Arianisme? Curiositie can finde no center to rest on, but leades men into endlesse labyrinthes. It is a drunken humour, and intoxicates exceedingly. Therefore the Apostle exhorts men *to understand according to sobrietie*. How haue the Schoolemen, & some others pusled themselues about that question, why Christ should loue *John* more then the other Disciples? I am not ignorant that diuers probable reasons may be rendred. But it is, in my iudgement, a meere curious question, and deserues a *quid ad te?* For, shall the seruant call his master, or the subiect his soueraigne to account? Must Christ giue a reason to silly sinfull men of his affections and actions? This is *temeraria scientia*,

Rom. 12.3.

Rash and pre-
sumptuous
knowledge.

Aug. de verb.

Apl. Ser. 20.

Exod. 19. 12.

Lact. institut.
lib. 2. cap. 9.

Luk. 10. 42.

tia, as *S. Austin* calls it. It shall be our wisdome, that we be content to be ignorant, where the Scripture is silent. As the Lord set markes and bounds at Mount *Sinai*; so hath he for the searching of his sacred and secret councels. That is a worthy question of *Lactantius*, *Quid ergo queris, que nec scire potes, nec si scias beator fias?* Why should a man hunt after the knowledge of those things, which he cannot attaine to? and which being attained to, can make him never a whit better or more blessed? If a man were the acutest Logitian, the most eloquent Orator, the profoundest Mathematician in the world. If he knew all the motions, constellations, and influences of the heauens; and were able with *Solomon* to discourse of Beasts, and Birds, and Vegetables, from the Cedar of Libanon to the Hysop on the wall: Yet if that *unum necessarium* be wanting

ting, he doth but *ex arena funiculos
nectere*. All that knowledge is but,
meere vanitie and idle curiositie. It
is *wholesome doctrine* that makes a
Christian batle in grace. One dram
of Diuine knowledge tending to
saluation, is more worth then all the
abstruse speculations of the most
curious Artistes in the world.

Knit cords of
Sand. Fren. l. 2.
cap. 45.

2. Tim. 4.10.

That is good counsell of the Son
of *Syrach*, *In superuacaneis rebus &c.*
Be not curious in superfluous mat-
ters. And that of *Chrysostomes* bet-
ter; *Traduce hanc curiositatem ad cu-
ram salutis tue*, Change this curiosi-
tie into a care of thy saluation. And
what else did our Sauiour intend,
when to one asking, *Lord are there
many that shall be sauied?* He answere-
red, *Strive to enter in at the strait
gate*. As if he should say, *Quid ad te?*
What hast thou to doe with the
number of them that shall be sauied?
Rather consider the difficultie, and
know, it is thy dutie to vse all dili-
gence

Eccles. 3.24.

Chrys. in Job.
hom. 2.3.

Luk. 13.24.

Act.9.6.

Act.16.30.

Pf.116.12.

2 Pet.1.10.

gence for the obtaining of eternall
saluation. Therefore to conclude, if
we will be inquisitiue ; Let vs chang
Peters quid into *Paules quid*, *Act.9.*
Domine quid me vis facere ? Lord
what wilt thou that I shall doe ? and
into the Gaolers *quid*, *Act.16.* *Quid
me oportet facere ut salvus fiam ?* Sirs
what must I doe to be sauued ? and
into *Davids quid*, *Psal.116.* *Quid
retribuam ?* What shall I render vnto
the Lord for all his benefits towards
me ? Let vs *Studie to make our elec-
tion sure*, as *S. Peter* exhorts. These
indeede are worthy inquisitions ;
this is a necessarie studie ; which,
when all frothy curiositie shall va-
nish, will yeeld vs comfort in this
life, and make vs eternally blessed in
the life to come.

FINIS.

THE



THE SAFE ST SERVICE.

JOHN. 21. 22.

Follow thou me.



OV haue heard that these words containe our Sauiours *Reprehension*, and his *Inuincition*. In the one he checkes *Peter* for his curiositie. In the other he prescribes him his dutie. In the Reprehension I noted the soueraigntie of Christs sacred and secret will, concerning *John*. Concer-

Concerning which Peter being quisities heares from our Sauiour, that *Quid ad te?* What is that to thee? And now I come to the Injunction, *Follow thou me.*

It is a strange speech of *Sanders* in his sixth Booke *De Visibili Monarchia*. *In hoc toto sermone Christus nihil voluit aliis commune cum Petro esse.* In all this speech Christ would that no man should haue any thing to doe but onely *Peter*. A most absurd and false position. For concerning some part of the speech, Saint *Augustine* saith, *Cum ei dicitur omnibus dicitur, Amas me? pasce oves meas.* Where it is said to *Peter*, *Louest thou me? feed my Sheepe*, it is said to all Pastors. And concerning the other, *Eusebius Emissenus* saith in like termes, *Quod Petro dicitur omnibus dicitur, Sequere me.* That which is said to *Peter* is said to all, *Follow me.* Yea this is not spoken to the Disciples onely, but to euerie parti-

De agone Christiana, cap. 30.

*Euseb. Emis.
Hom. de Iohann.
Evangel.*

Simon de Caffia

particular Christian. *Quod Petro dicitur ad sequelam, omnibus dicitur ad regulam.* It is a rule of direction to all men. As our Sauiour said to the Disciples of watching, *What I say to you, I say to all men, watch:* So may I say, What he saith to Peter, he saith to euerie man, *Follow me.* For euerie one hath giuen his name to Christ, and receiued the name of a Christian from Christ, because he becomes his follower. Christ entertaines none into his seruice, but vpon that condition, *If any man will come after me, let him denie himselfe, and take up his crosse, and follow me.*

Mark. 13.37.

Luk.9.23.

The ancient Fathers haue exprefed this following of Christ in diuers phrases, by way of explication. *Non passibus corporis, sed cordis,* saith S. Augustine, This following is not corporall, but spirituall. We must follow Christ, not with the feet of the bodie, but with the affection of the heart. And Saint Augustine and

And S. Bern.

*Non corpore sed
cordis.*

S. Hier. in Mat.

20. *Non pedibus sed virtutibus.*

Aug. Hom. 23.

• H Gregorie

Greg. in Euan.
Hom. 19.

Pſ. 119. 35.

Heb. 12. 2.

Bern. in Caus.
serm. 59.

Gregorie likewise shew, that this following of Christ is the imitating of him in holinesse, and righteousnesse of life and conuersation. These are by David called *the pathes of righteousness*, Pſ. 1. 23. 3. And Pſal. 119. he desires to tread them, saying, *Make me to walke in thy commandements*. The Seafaring man, that will be prosperous in his voyage, must propose to himself a safe hauen, a good way, and a skilfull Pilot. Behold here, Heauen is our Hauen, Christ Iesus our Pilot, and for the way he hath giuen vs an exact Card. Yea he himselfe is our *Cynosura*, and our eye must be still fixed vpon him, *the Authour and finisher of our Faith*.

It is true, *We should live by rules, and not by examples*. But this example is beyond all rules. *Validior vox operis quam oris*, The voice of works is more forceable then the voice of words. Morall demonstrations are more powerfull then all the Logical
• that

that can be deuised. The Physitian shall preuaile more with his Patient by tasting the medicine himselfe, then by all the reasons he can vse. And behold Christ Iesus is our gracious Physition, and hath taken that course. He is our Captaine, and requires no Souldier to set one foot further then himselfe hath gone.

All other guides must be followed with a *Quatenus*, as S. Paul saith, *Be you followers of me, as I am of Christ.* And reason. For albeit the blessed Apostles, as they were our Sauiours Secretaries, were priuiledged from error in matter of Doctrine; yet were they not from aberrations of life and conuersation. Peter himselfe did not ~~err in~~, *He walked not with a right foot.* But this guide must be followed absolutely in the pathes of his precepts and practise; as being an exact patterne of perfection. *God manifested in the Flesh, iustified in the Spirit, scene*

1 Cor. 11.1.

Gal. 2.14.

1 Tim. 3.16.

of Angels, preached of to the Gentiles, beleeued on in the World, and received up into Glorie. And he it is that saith, *Follow thou me.*

These words I might diuide into three parts, according to the number of the words.

As first, an Action, *Follow.*

Second, the Agent, *thou.*

Third, the Object, *me.*

But I intend for more plainnesse to handle this Injunction, *continctim*, rather then *divisim*; and instead of those three parts, to obserue these three passages.

1 The matters wherein we must follow Christ.

2 The manner how wee must follow him.

3 The motiues why we should follow him.

Concerning the matters wherein wee must follow Christ; wee will consider the same first *Negatinely*, then *Affirmatuely*.

Negatinely,

Jointly rather
then severally

Negatiuely, that we may see what pathes we are to auoyd in our following of Christ.

And first, wee are not to follow him in his miraculous workes; they are no pathes for vs. And therefore where as our Sauiour saith, *Mat.11.* *Learne of mee, S. Augustine saith,* what to doe? Not to create the world, to walke on the water, to raise the dead. Wee must follow him, *Non in quantum filius Dei, sed in quantum filius hominis,* Not as he was the sonne of God, but as he was the sonne of man, as the same Father saith. For in his miracles his diuine vertue did concurre with the humanity. When he fed that multitude with fiuе loaues and two fishes, the humanity did breake the bread, the diuinity did multiply it. When he raised *Lazarus*, the humanity said, *Come forth,* but the diuinity put life into him.

Secondly, As we must not attempt

H 3 the

*Aug. de bonis
coniugal. c.37.*

*Aug. de sanct.
virginit. c.27.*

Mat.14.19.

Ioh.11.43.

the following of Christ in his miraculous workes: so must we not in his satisfactory, and meritorious. We may, we must follow him in those, as occasion shall be offered, in respect of the matter, and the forme, but not in regard of the end. For alas, all other workes (be they active or passive) come far too short of merit and satisfaction. They must be of infinite value, that must merit and make satisfaction to the infinite Justice of God; therefore we must leaue that alone to Christ, who *trod the wine-press alone*. And the best man living must say with S. Bernard, *Meritum meum miserationes domini*, The Lords mercies are my merit.

Thirdly, Wee are not bound to follow Christ in euerie circumstantiall action of his, where we haue no precept. As for an instance, our Saviour did ordinarily sit when he preached, as all the Euangelists doe shew. Yet is this no absolute rule of direction

E. 63. 3.

Bernard. in
Cant. ser. 61.

direction to vs. He cast him selfe vpon his face in prayer, as we reade in the twentie sixth of S. Mathew. We are not bound so to doe when we pray. And if he had sit at the institution of the Lords Supper, (which though many vrge, yet no man is able to proue to me) yet were we not bound therein to imitate him without a precept.

Mat. 26.39.

Thus much for our direction negatively.

Now concerning the pathes affirmatiuely.

These I might diuide Scholastically; But my desire is to direct you the plaine way to Heauen, and so to commend vnto you some especiall pathes wherein euerie faithfull Christian must follow Christ, if euer he looke to come to Heauen after him.

The first and chiefest is the path of *Pietie*, which is *Verus Dei cultus*, The true worship of God, wherein our

Aug. epist. 52.

Ioh.2.

Iohn 2.17.

our Sauiour walked abundantly. He preached in the day, and prayed in the night. He was zealous of Gods glorie, *even to a consumption*, as it were; according to that in the second of *Iohn*, *The zeale of thy House hath eaten me vp.* In so much that when hee saw God dishonoured and his House profaned, though hee were the meekest that euer liued, yet was hee moued with indignation, and whipt the buyers and sellers out of dores. And so should euerie good Christian take it to heart, when hee sees God dishonoured.

Thus the Magistrate in ruling, the Minister in preaching, and euerie Christian, in reuerend hearing of the Word, devout calling vpon the Name of God, and religious receiving of the Sacrament, must indeuour the aduancement of Gods glorie, & so follow our blessed Sauiour in the pathes of Pietie.

2. The second path, wherein we must follow Christ, is the path of Christian *Loue and Charitie*, and this we must haue both *Actu & affectu*, in action and affection. If one giue a poore man good words, and giue him not those things which are needfull to the body, what helpeth it? And if a man shoulde feed the poore, and giue his body to be burned, and haue not loue, it profiteth nothing. Be you followers of God as deare children (saith the Apostle) and walke in loue as Christ hath loued vs, and giuen himselfe for vs. This loue is the bond of perfection, and the badge of Christianitie. Yea that newes, as Christ hath loued vs, calles both for the manner and measure of our loue, both intensiue and extensiue: it must be intensiue as our Sauiours was. As hee so loued vs, that hee laide downe his life for vs; we ought also to lay down our liues for the brethren.

2. It must be extensiue. As Christ loued

Bern. in Cant.
Serm. 50.

Iam. 2.16.

1. Cor. 13.3.

Ephe. 5.1,2.

Coloss. 3.14.

Ioh. 13.35.

Charitatem
exigit intensam
Chrysost. in
1. Cor. hom. 32.
1. Ioh. 3.16.

Luke 23. 34.

Math. 5.44.

Math. 11. 29.

August. hom.
12. ex 50.

loued vs euен when we were enemies, *Rom. 5.* So must we doe, except wee will be meere Pharises. *Matth. 5.* Such was his loue and compassion to his enemies, that in the middest of all their rage and fury he prayed for them. *Father, forgive them, for they know not what they doe.* And the like he requires of vs, saying, *Loue your enemies: blesse them that curse you; doe good to them that hate you, and pray for them that persecute you; that you may be the children of your Father which is in heauen.*

3. The third especiall path wherein we must follow our Saviour, is *Humilitie.* This is a lesson which he commends vnto vs in especiall manner, by his precept, and gratiouse promise annexed to it. *Learne of me that I am meeke & lowly in heart, and you shall finde rest to your soules. Dux nobis fuit ad superbiam,* The deuill (saith S. Augustine) was our ringleader

der to pride, let vs follow Christ our guide to humilitie. And in this our Sauiour was an admirable patterne, as the Apostle shewes, *Phil. 2.* For when he was equall to God, he made himselfe of no reputation, he did disrobe himselfe of his glory, ~~excess~~, euен emptied himselfe as it were of his diuine dignitie, to vndertake a base and humble condition for our sakes; and stooped downe from the throne of his Maiestic, to raise vs vp who were fallen into the gulfe of misery. This *Humility* is *radix virtutum*, euен the roote of all diuine vertues. For the humble vallyes are fruitfull, when the higher mountaines are barreine. *God resisteth the proud and giueth grace to the humble.* This vertue is not to be found in the gardens of Philosophy, but to be learned in the schoole of our Sauiour. It is the foundation of our aduancement in heauen, and, the lower we lay this foundation,

the

*Phil. 2. 7.**1 Tim. 4. 6.*

Phil. 2. 8, 9.

Luke 18. 14.

Lactant. lib. 5.
cap. 23.

1. Pet. 2. 21.

the safer and stronger is our building. S. *Augustine* compares heauen to a stately Palace with a lowe doore, a man must stoope that will goe into it. As it was with our Sauour, so must it be with his seruants, there went an *exinanuit* before an *exaltanit*, he *humbled himselfe*, and God *exalted him*. For, so saith our Sauour, *He that humbleth himselfe shall be exalted.*

4. The fourth path wherein we must follow Christ is the path of *Patience*, which is, *Malorum & quan-*
mitate perlatio, moderate & patient bearing of iniuries and euils. And hereunto you are called, saith the Apostle Peter. *For Christ also suffered for vs, leaving vs an example that we should walke in his steppes.* Oh the disgracefull scoffes and mockes that he was subiect to! the reprochfull taunts and reuilings that he indured! the extreame violence that he sustained, and all this with admirable and

and vnmooueable patience ! When he came to a Citie of the Samari-tanes that would not entertaine him, the Disciples, forth of their vehement indignation, would haue called for fire from heauer: but he rebuked them, saying, *You know not of what spirit you are.* In the middest of all iniuries and oppositions, such was his meekenesse and patience, *That he did not strive, neither was his voice heard in the streetes.* When he was led as a sheepe, not only before theshearer, but euen the slaughterer, he was dumbe, and opened not his mouth. And all this he, who in his humane nature was nobly descended of the blood Royall, and in his diuine was and is *God blessed for euer*, indured at the hands of ignoble, base, and sinfull wretches.

5. The fist especiall path wherein we must follow Christ, is the path of *Obedience*. In which as he walked, so must we *affectione, actione, p.assione*,

Luke 9.55.

Math. 12, 19.

Isa. 53.7.

Rom. 9.5.

In { Affectione.
Actione.
Passione.

Math. 26.39.

Heb. 10.7.
Calv. in Loc.

Phil. 2.8.

Iam. 5.8.

1. Pet. 3.17.

A&s 21.13.

passiue, as the Schooleman speakes. For the first, he applyed his will to his Fathers will, saying, *Not as I will, but as thou wilt:* and so must we, that we may say with them, *Act. 20. 14. The will of the Lord be done.* In his Active obedience likewise he was ready and resolute; Yea professed himselfe to be in the number of those, *who are in the Lords Catalogue of obedient servants.* And so as we pray, *thy will be done,* we must be willing to doe it. But in his Passiue obedience he was yet more admirable, when *hee was obedient to the death, even the death of the crosse.* And so must we endeauour to settle our hearts, that, *if it be the Lords will to call vs to the fiery triall,* we may be able to say with that blessed Apostle, *I am ready not only to bee bound, but also to dye for the name of the Lord Iesus.* Loe, these are some of those especiall pathes, wherein we must follow Christ, that by them we

we may be guided to the kingdome of heauen.

2. **B**ut *forma dat esse.* And the manner of our walking conduceth much to the *Bene esse* of our following Christ. For the best seruices we take in hand, or tender to God, if they want their due forme, can finde neither respect nor reward from his hands. Therefore we will consider the manner how we must follow Christ, which is the second maine point I proposed. And in this there are foure especiall circumstances to be obserued.

The well
being.

First, Wee must see, that we follow Christ *sincerely*. For sinceritie is that which seasons all our actions, and makes them acceptable to Almighty God. This the Lord required of *Abraham* in that muuall couenant, *Genesis 17. Walke before me, and be thou upright.* And concerning this *Dauid* gaue that charge

Gen.17.1.

1. Chro. 28.9

Math. 23.

Boni videri volunt sed non esse, &c.
B:rn. in Cant.
Serm. 66.
Prou. 21.1.
Psal. 51.
Mich. 6.7.
Prou. 23. 26.

charge to *Salomon* his sonne, *That he should serue the Lord with an upright heart.* Our Sauiour manifested his hatred to Hypocrisie, by those many *woes* thundred out against it, and admonished his Disciples to beware of that Pharisaicall leauen. And reason; for it eates out the sweetnes of Religion; and commonly where religion begins in hypocrisy, it ends either in Atheisme, or Apostasie. This is the condition of hypocrites, *They would seeme to be good, but will not be so: they will be euill, but would not seeme so.* But the Lord pondereth the Spirits, and loues truth in the inward parts. It is not the thousands of rammes, nor ten thousand riuers of oyle, that he regards. It is the sincere heart that he delights in. Rustie gold is better then the brightest brasfe; And sinceritie, though in weakenesse, is a thousand times better then pomposous hypocrisy. Whatsoeuer poore seruices

seruices therfore we are able to tender to God, let them be done in simplicitie, & singlenes of heart: that we may heare from our Sauiour that *Euge serue bone, Wel done thou good seruant and faithfull, thou hast bin faithfull in a little, I will make thee ruler ouer much.* And set downe this for an axiom, *An hypocrite is no fit follower for Christ.* 2. We must follow Christ diligently & resolutely. As our Sauiour, whē he went to Ierusalem, where he was to be persecuted, and put to death; the Euangelist saith, *He settelid himselfe fully, or, as it is in the originall, He hardned his face to goe to Ierusalem.* And therefore the Scriptures yeeld such phrases, as require this diligence & resolutiō. We must *aske, seeke, knock,* that the doore of mercy may be opened to vs. We must *strive, like Champions,* to enter in at the straite gate. Can a master indure to see his seruant goe lazily about his busynesse? surely no;

I neither

Math. 25. 23.

*oe'ownr.
duru isieq.*
Luke 9.51.

Math. 7.7.

ajwzksd.
Luke 13. 24.

Ierem. 48. 10.

Necessitas ha-
bet timorem
libertas amo-
rem. Aug.

M. th. 4. 20.

Math. 26. 58.

neither can the Lord. And therefore there is a curse denounced against him that doth the *worke of the Lord negligently*. He that loues a cheerefull giuer, loues a cheerefull follower. Carelesse following argues want of loue, and the Lord cares little for it. I know, beloued, it is with vs in our actions, as it is with the motion of a clocke which growes weake and flag by degrees; As *Chrysostome obserues of Peter: Cæpit ambulare longinquius*, he that at first, *waxe immediately followed Christ*, began at last to follow him slowly. Therefore when we finde the motion of our Christian endeavours to waxe weake, wee must winde vp the plummets by earnest and fervent prayer, that so we may follow our Sauiour resolutely and diligently.

Thirdly, We must follow Christ *totally*. We must not obserue the commandements of the first table, and

and neglect the second ; for that is plaine hypocrisie : nor obserue the second and neglect the first, for that is meere moralitie. We must not be like *Herod*, who *heard John Baptist* gladly, and did many things, but resolved to keepe one especiall sinne, like a sweet morsel *under his tongue*. We must not be like the *Iewes*, who drew neere to the *Lord* with their lips, but their hearts were farre from him; but we must say with *Dauid*, *O God my heart is prepared*.

We must not attribute our salvation partly to the merits of Christ, and partly to the merits of men; but we must say with that blessed martyr, *Only Christ, only Christ*. Wee must not halt betweene two religions, as the *Israelites did betweene two opinions*. The *Lord*, in the time of the *Law* could not abide any garment to bee made of linnen and woollen : And surely he cannot abide any linsie wolsie professors of

Mark. 6. 20.

Job 20. 12.

Isa. 29. 13.

Psal. 75. 7.

1. Reg. 18. 21.

1. Reg. 3. 26.

Math. 8. 22.

Bern. in Psal.
91. Serm. 8.

Gen. 28. 12.

the Gospel. He can be no good seruant to Christ, that is a secret retainer to Antichrist. Christ is like the naturall mother of the childe, that would either haue all or none of it. Therefore when the yong man desired that he might goe and burie his father, our Sauiour answered, *Let the dead bury the dead, follow thou me.* As if he should say, If thou wilt be my follower, thou must totally addict thy selfe to me. Now this is not *invidentia, sed prouidentia: Totum sibi manere inbet, ne tibi pereat.* Christ doth this forth of his singular prouidence: He would preserue all to himselfe, lest all perish and be lost to thee, saith *Bernard.*

Fourthly, We must follow Christ *Constantly.* Religion is in Scripture compared to a walke, which teaches vs that we must not serue God by fits. We must imitate the Angels on *Jacobs* ladder, that were still going vp and downe. We must not follow

follow Christ only when he is followed with *Hosannas*, but euen when he is pursued with *Crucifiges*. This was the fault of the Galathians, that they *began well*, yet *did not perseuere*, but were like *Ephraim*, who *turned backe in the day of battell*: And so are there many that haue good motions, good meditations, and purposes to follow Christ, but they suffer them to vanish, and, *they start aside like deceitfull bowes*. It was to small purpose that *Lots wife* departed out of Sodome, when for looking backe she was *turned into a pillar of salt*. Nor was it much, that the Israelites went out of *Ægypt*, when for their murmuring they perished in the wildernes. Our Sauiour suffered many afflictions in his passion, but neuer rested till there was a *consummatum est*. And this was the praise and happinesse of *Caleb*, that *he followed the Lord constantly*. His happinesse I say, for

Gal. 5.7.

Psal. 78.9.

Psal. 78.57.

Gen. 19.26.

Ioh. 19.30.
it is finished.

Numb. 14.24

Bern. Serm. 1.
in Pascha.

Math. 10. 22.

Ioh. 17. 4.

2 Tim. 4. 8.

1. From
maiter of e-
quitie:

Sola perseverantia coronatur, saith Bernard: Only perseuerance gaines the crowne of glory. And so saith our Sauiour, *He that indures to the end shall bee saued.* According to which method he made his prayer a little before his death; *I haue glorified thec on earth, I haue finished the worke thou gauest me to doe, and now O Father glorifie me.* And the blessed Apostle after the same manner concludes very comfortably, *I haue fought the good fight, I haue finished my course, I haue kept the Faith, henceforth there is laid vp for me a crowne of righetcousnesse, which the Lord the righteous iudge shall give me at that day.* And so much briefly for the manner how we must follow Christ.

3. **N**ow to the motiues, which may induce vs thus to follow Christ; which I may reduce to these three heads: the 1. *ab equitate*,

rate, the 2. à periculo, the 3. à beneficio.

1. And first the fauours and mercies wee haue receiued from our blessed Sauiour, shoulde in equitie be vnto vs a strong bond of obedience. *In odore unguentorum,* In the odour of his sweet oyntments wee should runne after him. As blind *Bartimeus*, when he was restored to his sight, *followed him in the way:* so should we in those waies I haue mentioned. *Eum sequebantur, quorum saluabat animas sanabat corpora.* Those became Christ's followers, whose bodies he healed, and whose soules he saued. And reason: For these are the *cords of men, and the bonds of loue* that *Hose* speakes of. And to this purpose it is, that *Samuel* exhorts the children of Israel to consider the great things the Lord hath done for them. As, when *Elias* had cast his mantle ouer *Elizens*, he followed him: so should we follow

2. From the danger of neglect.

3. From the benefits which accrue by following him.

Cant. 1. 2. 3.

Marke 10. 52.

Bernard in fest. Dom. sancti. Serm. 1.

Hos. 11. 4.

1. Sam. 12. 24.

our blessed Sauiour, who hath couered our iniquities with the mantle of his merits. Thus *Marie Magdelen*, hauing receiued by him the pardon of her sinnes, and comfort to her soule, followed him to his Crosse, to his graue, and neuer left him till he left the world.

2 The second motiue is *à pericu'lo*. For the neglect of this is full of prejudice and danger. The Lord threatened the Israelites, *1. Reg. 9.6.* That if they turned away from him, he would cast them out of that Land he had giuen them. The wofull accomplishment whereof, they found by experience. And no meruaile that such a mans case is dangerous; for he is like the Souldier that flies from his Captaine into the Campe of the Enemie. He exposeth himselfe to a double miserie. First, he is in the hands of Satan, a deadly Enemie. And albeit he may for a time be entertained kindly into his Campe, as *Sisera*

1. Reg. 9.6.

As appeareth,
cap. 11.

Judg. 4.18.21

Sisera was into Iaels Tent ; yet let him looke for a hammer & a naile, which will fasten him to a wofull condition. Againe, as such a reuolting Souldier by his flying looseth the protection of his Captaine : So this poore Soule by his flinching, is depriued of that comfortable protection, which he should haue by Iesus Christ ; according to the words of Azariah, The Lord is with you whilst you are with him ; but if you forsake him, he will forsake you.

Yea he not onely looseth that comfortable protection, but incurreth also Christs heauie indignation. As it was with the Israelites when they revolted ; so will it be with him ; Whither soever they went, the hand of the Lord was against them.

2 Chron. 15. 2.

Judg. 2. 15.

3 The third motiue is *a beneficio*. From the benefit we shall receiue by following Christ in these pathes of holinesse and righteousnesse.

1 And first, these pathes are *comfortable*.

John 6.68.

Job 23.11.

2 Reg. 20.3.

fortable. This Peter knew well. For when our Saviour seeing many of his followers become flinchers, said to the twelue Disciples, *Will you also goe away?* Peter answered, *Master, to whom should we goe? Thou hast the words of eternall Life.* As if he should say, *God forbid we should forsake thee: for then we may say, farewell to all our hope of eternall happiness.* Yea this following of Christ yeelds comfort both in health and sicknes, in life and death. Thus did Job comfort himselfe in the middest of all his afflictions; *My foot hath followed his steps: his way haue I kept, and not declined.* And so did Hezechiah on his sicke bed: *Remember I beseech thee, O Lord, that I haue walked before thee in truth and with a perfect heart, & haue done that which is good in thy sight.* Thus when all other comforts faile; *Conscientia bene acte vite.* This shall be the only comfort of euerie good Christian, that hee hath

hath beene a fathfull follower of Christ Iesus.

Secondly, As these pathes are comfortable ; so are they honourable. *Non eris tibi indignum sequi auctorem tuum*, saith Bernard, yea, It shall be thy happinesse to follow thy founder and Maker. If wee esteeme it our honour to be the followers of mightie Princes, how much more to follow Christ, *The King of Kings*? If the Queen of Sheba pronounced them happie, who attended vpon *Solomon*, a prudent and a potent King ; how much more are we blessed in waiting vpon Christ Iesus, who is *Omnipotent*, and *In whom are hid all the treasures of wisedome and knowledge*? *It is great glorie* (saith the Son of Syrach) *to follow the Lord*. Christ tels vs that *his yoke is easie*. *In gump eius merito est suave, cui scruire est regnare*, saith S. Austin : His yoke is light and sweet indeed, whom to serue is to raign as Kings.

*De Aduento
Dom. serm. 6.*

Reu. 19.16.

1 Reg. 10.8.

Math. 28.18.

Col. 2.3.

Eccl. 23.28.

*Math. 11. 30.
August. de
temp. ser. 182.*

Heb. 12.

Kings. And for our comfort and encouragement, in following of Christ, behold the Saints of God, who as *a cloud of witnessses* are gon before vs. We haue their worthy examples for our direction: wee haue their prayers for our safe conuoye: and their expectation for our happie arriuall.

Ioh. 14.6.

John 8. 12.

Prou. 14.12.

Prou. 12.28.

Againe, these pathes are the pathes of *safetie*. A good way, and a good guid are great comforts to a traueller; and this is our comfort in following Christ: For he himselfe is our way and our guid. *He is the way, the truth, and the life.* *He is the light of the world;* he that followeth him, shall not walke in darkenesse, but shall haue the light of life. There is a way (saith Solomon) that seemes good to a man in his owne eyes, but the issue thercof is death. But these pathes are the pathes of life. We say that hee which walkes in the kings high way walkes safely, for he is vnder the

Kings

Kings protection. And such is his case that followes Christ in these pathes of holinesse and righteousnesse ; he is in the high way to Heauen, and hath a Diuine protection, as it is written in the 91. *Psalme*, *He shall giue his Angels charge ouer thec, to keepe thee in all thy waies, that thou dash not thy foot against a stone.* It is verie obserueable throughout the sacred Story of the Euangelists, that our Sauiour had a continuall care, that none, who followed him, should want. Yea he, that at the time of his apprehension had not a word of defence for himselfe, had a *Sinite hos abire*, for his Disciples. And it was his great glorie, that hee could say, *Those that thou hast giuen me, I haue kept, & none of them is lost but the child of perdition :* And hee was that trecherous Souldier I speake of.

4 Lastly, as these pathes are the pathes of safetie, so are they the pathes

Pf. 91.21.

*Marke 8.2.
Et passim.*

*Let these de-
part. Ioh. 18.8*

John 17.12.

Ier. 2.2.

Bernard.

Deut. 1.36.

Heb. 11.5.

pathes of felicite. The Lord takes it verie kindly at the hands of the Israelites, as wee see in the second of *Ieremie*; *I remember the kindnesse of thy youth and the loue of thy mariage, when thou wentest after me in the wilderness.* *Eius reminisci est remunerari*, His kind remembrance imports a recompence, saith *Bernard*. And no maruaile: for Masters, that are of a noble and generous disposition, will not suffer their seruants to be vnrewarded; much lesse will Christ Iesus. The Lord said of *Caleb*, that to him he would giue the Land of Canaan, because *he had constantly followed the Lord*. And so shall those, who are constant followers of Christ, posseſſe the celestial Canaan, the Kingdome of Heauen.

As *Henoch walked with God, and was translated, that he shoulde not see death*: So those that walke with Christ in these holy pathes, shall be partakers of eternall life; according to

to that in the twelfth of *John*, *If any man serue me, let him follow me; for where I am, there shall also my servant be.* As he that followes some great Riuers, shall by it be guided to the Sea: So those that follow Christ, shall by him be conducted to the Ocean of eternall felicitie. And so our Sauiour told his Disciples, and that with an asseueration for ratification; *Verely I say vnto you, that when the Son of Man shall sit in the Throne of his Maiestie, you that haue followed me in the regeneration, shall sit also upon Thrones, and judge the twelve Tribes of Israel.*

Ioh.12.26.

Mat.19.28.

Application.

THus haue you heard the matters, the manner, & the motiues for our following of Christ. Now it remaines, that I conclude all with some words of *application*, and so finish my speech. *S. Augustines discourse,*

Ordine ali
quanculum
mutato.

discourse, in his seventh Sermon, *De Verbis Domini*, shall be my ground. There were (saith Saint *Augustine*) three men of severall dispositions and inclinations that came to Christ with whom he dealt accordingly.

I. Vnus differebat, & culpatus est.
One deferred to follow him, and he was blamed. So are there many that deferre and neglect this following of Christ. Some intend to become his followers, but they put it off till sicknesse, or old age seaze vpon them ; till Sinne and Satan hath cassiered them ; and they are able to do Christ little seruice. Some there are who doe totally neglect this following of Christ. They are entertained by the Flesh, the World, and the Deuill ; yea any thing but Christ : though the waies wherein they walke yeeld nothing but vanitie and miserie. Thus the young man in the *Proverbes* followes the strange woman, *like a foole to the stockes*,

Rockes, and an oxe to the slaughter, till a dart strike through his Liver. Thus Demas imbracing the world, forsooke the Apostles. Thus riches caried away the man that ran to Christ. For when he had giuen him histaske, he became a flincher, & *went away sorrowfull*. But what can these Masters promise to their followers? Only that which S. Bernard mentions, *The world, it cries, I will faile thee; the Deuill, he cries, I will deceiue thee; the Flesh, it cries, I will infect thee*. But come to me, saith Christ, and I will refresh thee.

Satan is a master like *Pharaoh*; who set the Israelites all day on worke, and scourged them at night. For so doth the Deuill employ his Vassals, in the workes of iniquity in the time of their life, but at the day of their death, rewards them with the scourges of a troubled Conscience, & at the day of Iudgement, with hellish torments. To Witches, and such other wretches he promiseth faire, but the end is common-

K

ly

² Tim. 4.10.

Marke 10.22.

Caro clamat
ego inficiam.
Diabolus clam-
at, ego dece-
piam. mundus
clamat, ego de-
ficiam.
Ego reficiam.

Exod. 5.14.

Gen. 31.41.

1 Tim. 6.7.

Job 1.21.

Saladine at his funerall had one going before his corps who carrying his shirt vpon a Launce, cried, *Saladine that Conqueror of Asia, carries nothing with him but this.* *Plat. in vir. Clem 3.* *1et. 2.13.*

ly a shamefull death to their bodies, & eternal condemnation to their Soules. The world is a master like *Laban*, that *changed Jacobs wages ten times, and would haue sent him away emptie.* Who would serue that master, which will keepe him hard in toyling, and in the end strip him out of all he hath, and turne him away naked? Behold, the world is such a master; for *as wee brought nothing into the world: so it is certaine that we can carie out nothing.* *Naked came wee out of our mothers wombes, and naked must we returne again.* The greatest Monarchs (as that great *Saladine* did well consider) haue only a winding sheet; or peraduenture some Monument, a meere monument of the worlds vanitie, & mans mortallitie. I may truly say therefore, that those who leaue Christ Iesus to follow the world, the Flesh, or the Deuil, commit those two euils that *Ieremie* mentions, *They leaue the Fountaine of living waters, to dig to themselues broken*

ken Cisternes that can hold no water.

2 *Alius se obtulit & reprobatus est.*

Another offered to follow Christ, and he was rejected. And indeed such bad followers our Sauiour hath many : Some *respectu forma*, some *respectu finis* : Some in respect of the forme, some of the ends. As it was in the daies of his infirmitie, so is it now in the daies of his maiestie. Some followed him for by-respects, some for bad respects. Some followed him to entangle him, as the Herodians. Some to betray him, as *Iudas*. Some only to gaine by him, as those that followed him for the loaues & the fishes. Christ hath some followers that are like Comets, they are not fixed by a liuely Faith in Christ the Sphere of holines, but are caried about with an vncertain motion, according to some star which rulesthem, & they vanish accordingly.

Againe, some there are which fail in the manner of their following. As *S.Bernard* speakes of praying, so may

Mat.22.16.

Mat.26.15.

John 6.26.

Bern. de qua-
drages. Ser. 4.

John 3.2.

John 12.42.

Prou 26.13.

Numb. 13.33.

Reu.3.

Prou 13.

I say of their following. Some follow Christ *timide*, some *tepidè*, some *temerarie*. 1. Some follow him *timide*, fearfully. As Peter did when he was led to *Annas & Caiphas*. As *Nicodemus*, that came to him by night. He durst not be scene to be a follower of Christ. And those rulers in the *22* of *S. John*, which *beleeneued in him, but were afraid to confess him*. Thus euerie little rub turnes them aside, whilst they say, *A Lyon is in the way : A Lyon is in the streetes*. These are like thosc Israelites, who li-
ked well of the Land of Canaan, but were afraid of the Anakims. It was a iust recōpence that they neuer entred into it. 2. Some follow Christ *tepidè*, coldly, like the Church of Laodicea. These are like *Solomons fluggard, Vult & non vult piger*. He could be content to follow Christ, but he cannot abide to take too much paines. These follow Christ so, as that they were as good to stay behind : he had rather haue their roome then their cōpany.

He

He that wil be a welcome follower of Christ, must (as Barnabas exhorted) with full purpose of heart cleave unto the Lord. He must say with the Spouse in the Canticles, *Draw me, we will run after thee.* And be resolute with Ioshua; *Chuse you this day whom you will serue; but I and mine house will serue the Lord.*

Acts 11.23.

Cant. 1.3.

Iosh. 24.15.

3. Some follow Christ temerarie, rashly. Some march furiously with Iehu, As the Anabaptists did in horrible vpreores & combustions in Germany. The Papists, who in Q. Maries daies breathed out nothing but fire, & fagots. In Q. Elizabeths, Pistols, & poisons. And in the raign of our gracious soueraign, fire and gunpowder. Some inconsideratly betake themselues to be Christs followers, but like foolish builders, not counting what it may cost them, they sit downe with disgrace; & when the parching sun of persecution, or affliction comes vpon them, like the *stonyn ground, they wither away.* Some againe are so rash, that they do *Antecedere*

An. dom. 1535
Stedon. Com.
lib. 10.

Luke 14.28.

Mat. 13.6.

Aug. in Ps. 62.

dere Christum, as S. Aug. saith, Whereas they should follow Christ, they goe before him. Such as follow their own inuentions, rather then diuine direction: Such as haue zeale without discretion and iudgement: that thrust their sickles into other mens haruests, and run beyond the bounds of their calling: as many priuate men, who are very forward about the reformation of the Church, yea, before themselues be reformed. Those that would be welcome to Christ, must follow him boldly, yet without presumption; zealously, yet without contention; discreetly, without precipitation.

Thirdly saith S. Austin, *Alius non audi-
debat, et excitatus est*, One dared not to follow Christ, & he was encouraged. I doubt not but it fares with many as it did with that man. S. Austin confesseth that he himselfe was much perplexed when he was entring into religion. He thought thus with himselfe; what shal become of me, when I become a professor

fessor of the Gospel? I shall lose all my delights & pleasures, & what comfort then shall I haue of my life? But it pleased God that these mistes did vanish; and he found more true comfort to his soule, after he became a constant follower of Christ, then euer he did before. Insomuch that he could say forth of experience, *Dulciora sunt lacryma orantium, quam gaudia theatrorum.* Euen the teares of a Christian shed in the middest of his prayers, are sweeter then the ioyes and delights of the theaters. Beloued, why should any one be discouraged to become a follower of Christ? nay, why should not euerie one be encouraged? seeing he is such a good master as will not faile to reward his seruants abundantly. *Behold (saith Christ) I come shortly: and my reward is with me to giue euerie man according to his workes.* If you remember & consider the motiues, you need no further encouragement. The paths wherein you are to walke, are comfortable,

Aug. in Ps. 117.

*Bonum Domini-
num habemus.
Amb. men-
tioned by Poß. in
vita Augusti.*

Reu. 22.12.

table, and honorable; they are the pathes of safetie, & eternall felicitie: feare not, neglect not therfore to follow Christ, though it be through fire and water. Your iourney may peraduenture cost you some paines, cares, & teares: yea *fightings without, & terrors within;* but the end shal be ioyful & comfortable. Heauen shall be your habitation; for Christ is gone before to prepare places there for his followers: and there you shall enjoy his blessed presence, & bee partakers of such ioyes, as neither eie hath seen, nor eare hath heard, nor can enter into the heart of man.

The Lord, for his mercies sake, gine vs grace to be faithful and constant followers of our Saviour Christ in the waies of holinesse and righteousnesse; that by the merits of his death and passion, we may be partakers of eternall blisse and happiness. To whom with the Father, and the holy Ghost, all honor, & glorie, maiestie, and dominion be rendred, and ascribed, world without end. Amen.

2 Cor. 7.5.

FINIS.